MNEMONICA;
OR, THE
Art of Memory,
Drained out of the pure
FOUNTAINS
OF
ART & NATURE.
Digested into Three Books.

ALSO,

A Physical TREATISE of cherishing *Natural Memory*; diligently collected out of divers Learned Mens WRITINGS.

By *John Willis* Batchelour in Divinity.

Omne bonum Dei donum.

Ut unaquæque ars nobilissima ac divinissima fuit; ita ad mortalium cognitionem tardissimè pervenit. Cardanus.

LONDON, Printed and are to be sold by *Leonard Sowersby*, at the Turn-stile, near New-market, in Lincolns-Inn fields, 1661.

To the Honorable

William Pierrepont, Esq;

Honored Sir,

IF Lines were capable of Humane affections, these would blush, they are so mean a present to so Illustrious a person; at least conscious of their Masters presumption, they would condole his unhappiness, that had not greater ability to accommodate some more worthy Fabrick to so fair a Frontispiece. The Original compiled by a learned hand, among some vulgar things and trifles, containeth very excellent and profitable matter; I hope it hath not lost its utili-

ty (though Grace) in Engliſh.

Honored Sir, I fear, good intentions are no ſufficient Plea for temerous Enterpriſes, eſpecially the Undertaker being privie to his own imperfections ; Therefore like a Criminal acknowledging my vanity in ambitiouſly affecting things above my Sphere, I humbly re-implore your Honors pardon and admittance to be what I was before,

Your Honors moſt

humble Servant

Leonard Sowersby.

THE

THE PREFACE.

THough I hope Courteous Reader, this my Art of Memory is ſo perfect and complete in all parts, that it will out-live the envy of Detractors; yet ſeeing like a new-born Infant, it doth now firſt preſent it ſelf to the world, let me in a word or two demonſtrate how agreeable this Art is, both to Reaſon, and the principles of Nature, that ſo I may recall, what the prejudice of many hath long proſcribed. I do very well underſtand the whole Controverſie about this Art, is principally referred to that part which is called Local: Therefore wholly omitting the other helps of Memory, deſcribed in the firſt and ſecond parts of this Book, I will onely inſiſt upon defence of this which is handled in the third Book, and will prove by moſt evident reaſons, it doth not ſo much vary from Art and natural uſe of Memory, as ignorant perſons prate.

Firſt I acknowledge and willingly confeſs, that Writing is the ſureſt Guardian of memorable things, far excelling all other Art of Memory; but a man cannot always commit

to writing every thing he desireth to remember, and must therefore necessarily sometimes make use of other helps: As writing Memorandums *is worthily esteemed the best way of* Remembring; *so that may rightly challenge the next place, which beareth greatest affinity thereto. Now if men deal impartially, they will easily find, that the* Art of Memory *by* Places *and* Idea's *or* Images, *doth very nearly resemble* Writing. *The* Places *in artificial* Memory, *are as it were* Leavs; *the* Idea's, Letters; *the distribution of them in* Places *representeth* Writing; *lastly, the repetition of them,* Reading: *which thing* Cicero *in his* Partitions, *but more copiously in his second Book* De Oratore, *doth elegantly declare.*

Secondly, experience teacheth, that Places *and* Idea's *do much conduce to faithful remembrance of things; particularly as to* Places, *their usefulness doth hence appear, that if a Traveller observe any remarkable thing in a cross-way, or some noted place of his journey, returning the same way, he doth not onely remember the place, but calleth to mind what soever he had seen there, though at present removed. The same thing often happeneth in* Repetition *of* Idea's; *for the mind as it were walking through the same* Places, *in which*

which formerly it had diſpoſed Idea's, *and carefully marſhalled them in order, with purpoſe of peruſal, by occaſion of the* Places, *is much aſſiſted in recalling* Idea's *to mind there placed: So Printers by Diſtribution of their Letters into ſeveral Boxes, do without any heſitation fetch them thence upon occaſion, extending hands to the right Box. The hiſtory of* Simonides *of* Chios *is very pertinent to this purpoſe, who being at Supper among many other Gueſts, at a wealthy mans houſe named* Scopa, *was acquainted two young men attended at the door to ſpeak with him;* Simonides *ariſing from the Table went to them; whiles he was at the door, the Gueſts were every one ſlain by a ſudden fall of the chamber, whereby their bodies were ſo bruiſed and defaced, that they could not be diſtinguiſhed one from another when their friends came to bury them; but* Simonides *bearing well in mind in what place each of them was ſeated, pointed out the bodies of them all, and was hereby firſt admoniſhed, that* Places *and order might be very advantagious to quicken* Memory. *He alſo left to poſterity ſome Precepts of the* Art of Memory, *which are all ſince drowned in the deep gulph of* Antiquity. *Another ſingular example correſpondent in ſome ſort to this, is the Election of* Darius *to the* Per-

ſian *Monarchy*; Cambyſes *being dead* (*as ſaith* Herodotus) *it was concluded among the ſeven* Perſian *Princes, next morning to take horſe together, and to ride forth of the City, unanimouſly agreeing the chief ſoveraignty, without any further conteſt, ſhould reſide in him whoſe Horſe firſt neighed.* Darius *one of the ſeven, through the craft of his Groom* Oebares, *obteined the Supremacy.* Oebares *was a ſubtil wilie fellow, to whom* Darius *diſcovered the whole buſineß, and warned him to uſe all diligence to prevent his Competitors:* Oebares *deſired him to take no care, for he would effectuate his ſo much deſired deſign: Before night* Oebares *led forth a Mare, chiefly affected by* Darius *his Horſe, and tied her in the high-way, through which the Princes were to ride next morning; afterward he brought forth* Darius *his Horſe, and leaving him at liberty, ſuffered him to cover the Mare. At Sun-riſing the ſeven Princes of* Perſia *mounted together, and rode forth of the City; when they came to the place where* Oebares *had tied the Mare the night before; immediately* Darius *his horſe began to neigh, and preſently the other Princes, as hearing ſome divine Oracle, alighted, and ſaluted him King. This example, if I am not deceived, doth ſufficiently evince*

vince the utility of Places *to rouſe up* Memory, *ſeeing even bruit beaſts remember things placed by the place.*

Further, that Memory *is quickned by* Idea's *is thus manifeſt: No man is ignorant, that* Memory *is ſtronger converſant about ſenſible things then about inſenſible; and of ſenſible things, thoſe which are viſible make deepeſt impreſſion; therefore things heard are more firmly retained in* Memory, *then thoſe which are barely conceived in mind, & things ſeen better then thoſe which are heard, according to the Poet:*

Segnius irritant animos dimiſſa per aures,
Quam quæ ſunt oculis ſubjecta fidelibus,
Et quæ ipſe ſibi tradit ſpectator.

Things heard in mind no ſuch impreſſion make,
As thoſe whereof our faithful eyes partake,
And whereof we our ſelves ſpectators are.

For this cauſe Phyſicians *perſwade Students of Phyſick, not only to read over the works of* Hippocrtes, Galen *and other moſt skilful* Phyſicians, Philoſophers, Anatomiſts Herbariſts, *& to frequent publick* Lectures, *but alſo to be preſent at* Diſſections, *and to gather Herbs with their own hands, that they may never after forget, what their eyes have*

once

once ſeen. I perſwade the ſame thing in this Book; form a lively **Idea** *of that thing which you deſire to remember with an imagination ſo ſtrong, as if you did ſee it indeed: For even as an ember almoſt dead, is reſuſcitated by application of a Match, and breaketh forth into a flame; So a* **Notion** *languiſhing of it ſelf, by mental conſpection of its* **Idea**, *is vivified, and reaſſumeth ſtrength. Seeing all underſtanding is deduced from external ſence, it doth conſequently follow, that intelligible things reduced to ſenſible, will ſooner inform the underſtanding. Hence the Holy Ghoſt ſubmitting himſelf to humane capacity, doth oftentimes in Scripture attribute corporeal members and external ſences to God himſelfe, and to inviſible Spirits; Becauſe we do better underſtand the nature of ſuch things veiled in that manner with ſenſible things. I omit the* **Imaginative** *faculty is ſo called of framing* **Idea's** *or Images in the Brain; As alſo that* **Intellect** *is ſaid to be derived* **ab interna lectione Idearum**, *from internal election of Idea's retained in Memory.* **Memory**, *ſo far as it is ſtrictly taken for the common receptacle of* **Memorandums**, *is meerly paſſive, and doth retain and conſerve imaginary Notions, tranſmitted thereunto by the underſtanding, in the ſame manner as Paper*

preſer-

preſerveth words written therein. As it is the office of a Scribe, not of Paper, to write, and read things written; ſo to diſpoſe Idea's in Memory, and aptly to uſe them, is the work of Underſtanding, not of Memory. Why are there any memorable monuments extant, as it were truly viſible Idea's, by which the memory of things paſt are committed to poſterity? Thus the Funeral Pile of Semiramis, *and the Columns of* Hercules *have preſerved the memory of them both in ſucceeding ages. Thus in ſacred ſtory we read that twelve Stones were reared in the River* Jordan *for a laſting monument of the Iſraelites paſſage,* Joſh. 4.9. *Alſo that a great ſtone was placed under an Oak, in memory of the peoples Covenant with God,* Joſh. 24. 27. *Why elſe were Sacraments ordained by God, but as viſible Idea's of inviſible things, whereby he admoniſheth us, too forgetful of his beneſits? Laſtly it is a common thing, even amongſt illiterate and ignorant men, to remember things by Idea's. One being to keep in mind the name of a certain man called,* Fiſher, *to imprint this name deeper in memory, thinketh of a Fiſherman placing his Nets. Another having ſome buſineſs committed to his care, which he feareth to forget, bindeth a Ribbon or Thred about his little finger, by ſight of which viſible Idea he is admoniſhed of his charge. Whence it is apparent, that the excogitation of Idea's to fix things in memory, is*

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in ſome ſort natural, ſeing Nature it ſelf hath taught men, deſtitute of Learning, to uſe the ſame.

Now there onely remaineth Anſwers to Objections, by which the Adverſaries of this Art indeavour to obumbrate the luſtre, and diminiſh the credit thereof.

Firſt they object, that the faculty of Natural Memory *and Ingenuity, by uſe of this Art, is unmeaſurably impaired; for ſuch Authors as have treated of this Art, do uſually preſcribe proviſion of a multitude of* Places, *wherein occurring* Idea's *of* Memorandums *may be diſtributed to remain alwaies, with a weekly, or at leaſt monthly peruſal, or over-looking of them all, leaſt at any time they ſhould be forgotten, which is certainly a tranſcendent labour, and muſt needs dull the edge of humane underſtanding. To which I anſwer, I am of the ſame opinion; to wit, that if any man indeavour to retain all things he deſireth to remember by* Places *and* Idea's, *to be reviewed once a month, he undertaketh a work that would weary the dulleſt witted men, much more ingenious perſons, who loath nothing more then frequent meditation of things formerly learned; It is alſo unneceſſary, becauſe writing of things worthy memory in books, is much eaſier, more certain and readier for uſe. The way of* Memory *I preſcribe, is onely to preſerve things lately heard, read, or invented,*

vexted, until they may be tranſcribed, that the mind ſinking under this burthen, may be relieved as ſpeedily as may be. Moreover it is certain, that the virtue of natural Memory is very much corroborated by this way of Remembring propoſed in this book: For the mind being daily accuſtomed to Revocation of ſentences ſlipped out of Memory, and that oft by a word or two, is more enabled in diſcharge of its office, then is credible to one unexperienced, whereby alſo wit is more and more exacuated. Neither have I uſed any principles in this Art prejudicial to the faculty of Memory; but do rather admoniſh you not to uſe them, leaſt they procure great damage to your natural Memory.

Secondly, they ſay it is a great trouble, in the Repoſition of one Idea, to enter upon two or three conſiderations. I anſwer, that they which ſpeak Latine, obſerve a manifold conſtruction of words, yet do readily pronounce each word in its caſe, gender, number, perſon, and tenſe, without ſtudy; nor is the Memory thereby any way confounded, becauſe they are frequently converſant in practice of Grammar rules; In like manner, when all the rules of the Art of Memory are exactly known, it will not be difficult to attire all Idea's with their proper circumſtances.

If any man blame or accuſe me as diſſenting from Logicians, who affirm that any thing may be

be kept in memory by help of Logical method, he is much miſtaken; for it is evident they ſpeak onely of long ſpeeches; But no ſober man did ever aſcertain that method was ſufficient to remember common buſineſſes, words, phraſes, numbers, and particular ſentences, all which things are faithfully kept in memory by Idea's aptly diſpoſed. The dignity of method reſerved (which I acknowledged to be very great) it cannot be denied, but the very method of a long Oration partly forgotten, may be recalled to mind, by the order of diſpoſed Idea's.

But ſome may ſay, it is a fantaſtical buſineſs to be imployed in excogitating and compoſing toyes, and therefore this is not worthy to be called an Art, which is occupied in ſuch trifles. How, I pray, is the Art of Memory wholly fantaſtical, when it is onely buſied in framing phancies, whereby phantaſie is aided to ſerve the memory more faithfully? That this is an Art, I prove thus; Reaſon *and* Memory *are diſtinct faculties of the mind, though not divided aſunder; Therefore if there be any Art to inform* Reaſon, *as ſuch is* Logick, *why not alſo an Art to inform* Memory *as this is?*

Laſtly if any man ask, what cauſe moved me to divulge this Art, my anſwer is, that having diligently read over all the books, I could procure of this Art, and beſtowed much labour, with great

loſs

loss of time, besides great defatigation of mind, in practising other mens precepts, when I perceived some things impious, obscure, and superfluous admitted in this Art; also many things very necessary quite omitted, with so much confusion and disorder, that scarcely any certainty could be found wherein to insist, I did heartily desire to raise this excellent Art out of the thick fogge wherein it was inveloped, and eliminate all its superfluities wherewith it was defiled. Accordingly I undertook it at leisure hours, and by dismissing superabundancies, and supplying defects, have reduced it into a new and (if I be not deceived) much better form, which experience having proved very benefi cial to my self, I conceived might also profit others, and therefore have boldly published the same.

These are the things I had to say in approbation of artificial memory, whence I think doth sufficiently appear, that the principles hereof are derived from the most internal Fountains of Art and Nature. Such as have good natural memories, may well want the use of this Art, like as healthy people need no physick; but it will be of singular advantage to such as have dull, remiss momories, especially if they be quickned and sharpned by diligent practice of this Art from their younger years. No man is indued with so happy a Memory, but he may improve it by this Art; for as all liberal sci-

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ences help nature to perfection, by demonſtrating ſome more accompliſhed method then Nature it ſelf hath taught, ſo alſo this; Men compoſe Arguments naturally, but learn to argue better by Logick; *ſo though Nature teach us to remember, yet we learn to commit things to Memory more ſurely, by benefit of this Art. How mean ſoever theſe things are, expoſed in the enſuing Books, they have been divulged with a deſire of your Utility; It is your part therefore, to take my indeavours and labours in good part, as I acknowledge it mine, to give glory to God in all things, and to look upon him as the Author of all good Arts, and the Fountain of Wiſdome:*

Farewell:

J. W.

The

The Art of Memory.

The first Book.

CHAP. I.

Of remembring common affairs.

Memonica, or artificial Memorie, so far as it falleth under our present consideration, is two-fold: in *Writing*, or without *Writing*.

The *Written* way of *Remembring*, dependeth on naked hand-writing, which is more certain and facil then the other; and therefore alwaies to be used when oportunity doth permit. In treating hereof, it were superfluous to speak of writing notes in Table-books, or to pursue every trivial matter, but onely deliver such things as seem more usefull: First I will handle *Notation* of common business, afterwards such things as pertain to learning.

Concerning the former of theſe two I will onely adde one precept, omitting ſuch as are in frequent uſe; Provide an Almanack with blank pages, in which every evening, againſt the proper day of the moneth, ſet down your chiefeſt buſineſs of that day, and alſo the names of ſuch perſons as you have converſed with about any ſerious affair, either at home or abroad. Though the utility hereof be not preſently conſpicuous, yet many times afterward, it is of great conſequence to reſolve difficulties of very great importance. Suppoſe that after ſome revolution of time, three months, a year or more, queſtion ariſe about the very day whereon ſuch or ſuch a thing hapned, an exact knowledg whereof will be very profitable; the certain day you have forgotten, but well remember it was on the ſame day your ſheep were ſhorn, or the day after ſuch friends dined with you; this being conſidered, your Almanack will exhibit the particular day. Moreover by the mens names with whom you ſpake that day, haply you may learn many things moſt neceſſary to be known in the preſent cauſe.

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This briefly ſhal ſuffice concerning remembring ordinary buſineſs.

CHAP. II.

Of remembring Words.

THere are four kinds of *Memorandums* belonging to Diſcipline, or Learning: Words, Phraſes, Sentences, and Set-Speeches.

A Word may be remembred by *Derivation* or *Connexion*. *Derivation* is proper, or Improper; *Proper Derivation* is an apt interpretation of Words; as *Pellex* an *Harlot*, of παλλακὶς, and παλλακὶς of פלגש a word compounded of פלג and איש the diviſion of man and wife; or if you pleaſe of פלג and אשה becauſe an Harlot is a Divided Wife. Μακάριος *bleſſed*, as it were of μακρὸς *immortal*: *Filii* and *filiæ*, Sons and Daughters, ἀπὸ τῆς φιλίας, from the love they procure between Parents, *vir* a Man, *à viribus*; *Mulier* a Woman, *quaſi mollior*, from the Sexes tenderneſs; *Puer* a Boy, *à puritate corporis*; *Panis* Bread, of *Pan*, who (as *Olaus Magnus* ſaith) firſt in-

vented the Bakers Art; *Popa* a Glutton or Victualler, from *Popina* a Cooks-ſhop; *Lucus* a Grove, *à lucendo*, for it properly ſignifieth a place planted with trees, enlightned with Torches, and hallowed to ſome Idol: *Babble* of *Babel*; a *Soldier* of *Soldurius*, who ſerved under *Ceſar*, *Lib.* 3. *Ceſ. Com.* or if you had rather, *quaſi ſole duratus*; *Church*, antiently called *Kirk*, of κυείακη *ſup.* οικια, the Lord's-houſe; *Neighbour*, as it were *nigh* thy *bower*, a word formerly uſed for a dwelling houſe; *Goſpel*, of *good ſpel*, antiently uſed for *ſpeech* or *tidings*; *Partridge*, of *parting* a *ridge*, for they are uſually found in ridges of Land.

Improper Derivation, is a ſtrained interpretation of a word; as Μέθυ *drunkenneſs*, παρὰ τὸ μετὰ θύειν, becauſe after ſacrifice they feaſted their pallates; καπνὸς *ſmoke*, as it were ἡ τῶ καιομένῳ τινος πνοή, the ſteam of ſomething burning; Δάκρυ, ἀπὸ τῶ δέδειν τὸ κῆρ: *Lachrimæ à lacerando*, ſo *Tears* in Engliſh, of *tearing* the *heart*: *Monumentum quaſi monens mentem*; *Domus* ex *do* & *mus*; *Cottage* as it were a *coat* for *age*; *Beer* as it were *Bee-here*; *Goſſip* of *go-ſip*; *Simony* as it were *See-mony*; any Derivation howſoever abſurd or wreſted.

wreſted, printeth words in Memory; yea the further it is fetched, the deeper impreſſion it maketh.

A Word is retained by *Connexion*, when it is aptly compoſed in a ſentence amongſt other words: *Homer* ſaid well, *Words have wings*, both becauſe being ſpoken, they cannot be recalled; and that if they be neglected in the ſcope of ſentences, they are forgotten: for example, let theſe words *Oeſtrum* a Gad-bee, and *Cynomya* an Horſe-flie, be propounded to be remembred, they may be comprehended in a ſentence thus; *Viminia tibi lotione macerantur, quæ cynomya adeoque etiam œſtro vehementius pungent*; Rods ſteeped in piſs, ſting worſe then a Horſe-flye or Gad-bee: So theſe words, *Vitricus* a Father-in-law, *Acupedius* a Footman, *illunis* moonleſs, are thus compriſed in a ſentence; *Illunis licet, ſublu-ſtris tamen nox erat, quâ Acupedius ad Vitrici ædes deflecteret*; It was a light night, though the moon did not ſhine, in which the Footman called at my Father in law his houſe. Again, ſuppoſe theſe words to be kept in mind; *Alyptes* a Surgeon, *ſuccenturiatus* ſubſtituted, *tympanotriba* a Drummer, *ſtrigoſus* bare bone: they may

be thus framed into a Sentence ; *Alyptes ſtrigoſus in locum tympanotribæ cæſi ſuccenturiatus eſt* ; A bare-boned Chyrurgeon was ſubſtituted in place of the ſlain Drummer. This is a profitable kind of exerciſe for unknown, out-worn, forreign or ſeldom uſed words, which occur ſometimes in reading, and are to be obſerved, that they may be better known. Learners, who ſtudy the primitive words of any Language; as *Latine*, *Greek*, or *Hebrew*, may reap no ſmal benefit by *Derivation* and *Connexion* of words, if they imitate the following method. Having provided a Paper-book to contain the Primitive words, divide every page into three Columns, of which let the third be broadeſt: In the firſt columne write down the Primitive words, in the ſecond their ſignifications, in the third their Etymologies, or Derivations. But if you meet with any word that doth not preſently admit Derivation either Proper, or Improper, leave the ſpace in the third columne void, and paſs on to the next word, that you may not loſe time by a perplexed indagation of the Etymology: Then collect all the words you find in the page,

which decline Derivation, into one ſentence, ſo by Connexion you may imprint thoſe words in Memory, which you cannot by Derivation. Every ſuch ſentence muſt be written at the bottom of the page; I will give you an Example in the firſt twelve primitive words of the Greek tongue, as they are exhibited in the Catalogue of *John Surcinus*, in this order.

Ἀάζω,	*to exhale,*	from the feigned ſound wee make in breathing. *Scap.*
Ἀάσκω,	*to hurt,*	of ἀάσθω, the firſt *Paſſive Aoriſt*, of the verb ἀάω, *to hurt*, according to the *Ionick* dialect.
ἀβάσκανθος,	*kind,*	of ἀ the privative particle, and βασκανθος, *envious.*
Ἀβολέω,	*to meet,*	of ἀμφιβολέω, ſignifying the ſame.
Ἄβρα,	a Maidſervant,	Theſe words have a manifeſt Relation one to the other.
Ἁβρὸς,	delicate.	
Ἀβύρβηλος,	*fooliſh.*	
Ἄγαθις,	*a heap.*	

Ἀγα-

Ἀγαθός,	*good*:	As it were ἄγαν θεῖος, *Divine*; or of ἀγαστός, *to be admired*; hence cometh our *Engliſh* word *Agaſt*.
Ἄγαν,	*Overmuch*:	Hence cometh our *Engliſh* word, *Again*, and *Again*.
Ἀγαπάω,	*to love*.	
Ἄγγαροι,	*Poſts*:	From *Angeri*, to afflict, for ſo they do their Horſes with their Spurs; and hence may come our Engliſh word *Angry*.

Τί τῷ ἀβυσσίλῳ ἀγαθῶν ἀγαθίδες; What ſhould a fool do with heaps of goods?

Here you may ſee two words admitting no derivation, comprehended in one Sentence; but the Verb ἀγαπάω, *to love*, is ſo frequent, it needeth no connexion. The manner of exerciſe to learn theſe, is thus: Firſt, lay a flat Ruler, or your finger, over the middle Column, in ſuch ſort, that the words of the firſt and third Column (which contain the primitives & their derivations) may appear on both ſides; by mutual compariſon of which, you muſt try to inveſtigate the ſignifications latent under the Ruler: Afterward conceal the firſt Column in like manner, that by com-

comparing the ſignifications and derivations lying in ſight, you may ſtudy the primitive words latent under the Ruler or your finger. If you diſpatch but one page a day after this order, (which is ſcarcely an hours work in few dayes you may fix all the primitive* words of the whole tongue in your mind without any labor, nay rather with delight. If you can procure ſome companions in ſcrutinie, of the derivations, equally lovers of the ſame ſtudy, your labour will be rendered much more delectable and facile.

CHAP. III.

Of remembring Phraſes.

A Phraſe may be committed to memory, by accommodating it to ſome fit ſubject; as if this phraſe were to be remembred, *Very much eſtranged from filthy affections*; I apply it to a Chriſtian Souldier, as to a meet ſubject in this manner, *A Chriſtian Souldier ought to be very much eſtranged from all filthy and ſordid affections of mind.*

Or

Or this example, To forgoe manhood through effeminate delicacy, may be fitly accommodated to *Sardanapalus* King of *Aſſyria*; thus *Sardanapalus* by effeminate delicacy and luxury, loſt all manhood, and led a Womaniſh life.

Again, this example, A man furniſhed with abundant ſtore of Learning, may be thus applyed; *Uſher* the renowned Biſhop of *Armagh*, was furniſhed with abundant ſtore of good Literature, and manifold Learning; ſo that he did juſtly bear the prize from moſt / relates of the World.

This manner of applying Phraſes, is principally neceſſary in learning the Elegancies of any Tongue, and is very well worthy to be more frequently uſed in publike Schools: I confeſs Maſters do uſually command their Schollars to collect phraſes and elegant ſentences out of their Lectures, and to write their gleanings in Books, not in looſe Papers, which is ſomwhat; but if they did alſo urge them to refer every phraſe by them collected, to ſome friend or acquaintance, they would by this means reap a far greater Harveſt of Learning: For phraſes thus accommodated, ſink deeper, and continue longer in memory.

CHAP.

CHAP. IV.

Of remembring Sentences.

SEntences worthy of Memory, are either frequently or ſeldom uſed: Sentences of common uſe (I mean ſuch as we deſire to preſerve not onely in paper, but in our hearts, becauſe of their ſingular Elegancy, ſerious Gravity, conciſe brevity, or witty ingenuity) are to be ſtored in a Manual every kind in a peculiar place: Epigrams by themſelves, Anagrams by themſelves, ſo Proverbs, Epitaphs, Jeſts, Riddles, Obſervations, &c. by themſelves: This *Enchiridion* wherein you write ſuch remarkable ſentences, ought always to be carryed about you, (and may therefore be called, *Vade mecum*) that you may peruſe the ſame at leiſure-hours when you are abroad, not having other employment; by which means, Time, moſt precious of all things, will not be unprofitably ſpent: And hereby you will keep in mind things worthy remembrance, better, ſafer, ſooner, more certainly, profitably, and delightfully, then by that monſtrous repetition,

tion, prescribed by some Authors in this Art of Memory, which nevertheless cannot be effected without long study, very great defatigation of the understanding & pernicious damage of the memorative faculty; besides, a perpetual Oblivion of some *Idea's*, occasioned by so long space of time interposed.

A sentence seldom used, is either an interpretation of some Classick Author, or a common Observation; by Classick Books or Authors, I mean those which are accounted Authentick by common consent of professors in every Science; such are the Scriptures among Divines, Decrees and Statutes among Lawyers, the works of *Hypocrates*, *Galen*, or *Paracelsus*, among Physicians: *Euclids* Elements among Mathematicians, &c.

If you meet with any memorable interpretation of a Classick Book, note it down in short hand in the Margent, near the Text to which it properly relateth; or if you had rather, cause clean paper to be bound between every leaf, to receive such Comments: Or, (which is better) have plenty of white Paper bound at the end of the Book, in which write your Interpretation, and relate them to the text by

by like numbers or letters prefixed before the Notes and Text.

CHAP. V:

Of remembring long Speeches.

NOw laſtly, I will treat of *Speeches*; A ſpeech, according to my acceptation, is any large Treatiſe compoſed of many ſentences of one kind; ſuch are *Sermons*, *Orations*, *Declarations*, *Heads*, or *Sections* of Books; or finally, any long Treatiſe, or memorable Speeches, are either ſuch as are framed by our ſelves, or by others: Again, Speeches of other men are either extant in Books, or are delivered by word of mouth.

If the Speeches to be remembred, are already extant in print, it is ſufficient to ſet down their Titles in your Common-place-Book, under their proper Heads, to advertiſe you in what Chapter or part of a Book, this, or that Argument is more largely handled: As for example, In the firſt Book of *Calvin*'s Inſtitutions, and thirteenth Chapter, the three perſons of the Godhead in one Eſſence, is proved by divers

divers reaſons; to tranſcribe which Treatiſe, though in Epitome, would be very laborious: Therefore it is better under the title of Trinity, among other common obſervations pertaining to the ſame purpoſe, to write down theſe words, *That three Perſons are contained in one onely Eſſence of God*, Cal. Inſtitut. Lib. 1. Cap. 13. By which Citation you are directed to that place of *Calvin* whenſoever you pleaſe.

If the Speech you deſire to preſerve be verbally pronounced, you muſt take it in ſhort-hand, if you have skill; otherwiſe in long hand, with as much celerity as you can: If you be at any time left behind through nimble volubility of the Speakers tongue, it will be ſufficient to write onely the eſſential words of every Sentence (as for the moſt part are Subſtantives and Verbs) leaving vacant ſpaces, in which either words of leſs weight may be interpoſed, which muſt be ſupplyed immediately after the Speech is ended.

Four things muſt be obſerved, that ſpeeches contrived by our ſelves, may be deeply faſtened in memory; *Method*, *Writing*, *Marginal Notation*, and *Meditation*; the *Method* ought to be ſo diſpoſed, that every

very part of an entire Speech, and every ſentence of thoſe parts, precede according to their dignity in nature; that is, that every thing be ſo placed, that it may give light to underſtand what followeth: Such a method is very effectual to eaſe the memory both of Speaker and Hearer; for in a ſpeech methodically digeſted, each ſentence attracteth the next, like as one link draweth another in a Golden Chain; therefore *Method* is called the *Chain of Memory*: For this cauſe let every former ſentence ſo depend on the latter, that it may ſeem neceſſarily related thereunto.

In writing a Speech, let your firſt care be, that your Lines extend not too far, but that ſpace enough be left in the Margent: In the next place, that your whole ſpeech be diſtinguiſhed into heads; for a diſtinct mind apprehendeth better then one confuſed. After you have compiled a Speech you are ſhortly to deliver, do not tranſcribe it, though it be both blotted and interlined, leſt you loſe as much time in new Writing, as would ſuffice to learn it: Beſides the blots and interlining do more firmly faſten in mind the ſentences ſo blotted and interlined, then if they were otherwiſe. This is alſo to be noted,

that

that although it be neceſſary to write over the intire Speech, or at leaſt, brief notes thereof, before it be publikely pronounced; yet ought that *Tranſcription* by no means to be ſeen publikely, unleſs *Memory* languiſh, and be weak: For the mind doth better recollect it ſelf in the abſence of Notes, and by united force is better prepared to ſpeak.

Marginal Notation is when one or two chief words of every ſentence is placed in the Margent, which ſo ſoon as ſeen, (which is with the leaſt caſt of an eye) revoketh the whole ſentence to mind: As if this enſuing ſmall Treatiſe of the *Reſurrection* were to be learned by heart; I diſtinguiſh the ſentences thereof by words placed in the Margent, by which means they are ſpeedily remembred.

That there ſhall be a Reſurrection of the dead at the laſt day, is confirmed by theſe reaſons.

Becauſe it is imperfect.

Firſt, that which is imperfect, is uncapable of perfect felicity in its kind; but the ſoul ſeparate from the body is imperfect, and therefore not capable of perfect felicity. Thence followeth a neceſſity of the Bodies Reſurrection, that by the conjunction thereof with the Soul, the Elect may

may enjoy perfect felicity: *How are they happy*, (saith *Tertullian*) *if they shall perish in part?* Tertullian.

Secondly, If the Body by Christs command, ought to be as well partaker of the sealsof salvation, as the Soul; then it shall as well participate of Eternal Salvation; but the Body, according to Christs institution, ought to partake of the seals of salvation: For the Body is washed with water of Baptism, and nourished by Bread and Wine in the Lords Supper: *Ergo*, &c. Seals of Salvation.

Thirdly, Like as Seeds cast into the Earth dye, and revive again; so humane bodies buried in the ground, dissolved and corrupted, shall rise again at the last day, by the quickening virtue of Christ: *Paul* brandeth him with folly, 1 *Cor.* 13.35. who cannot conclude the resurrection of the dead out of the vivification of Seeds buried in the ground; whence *Augustine*, *He which vivifieth dead and putrified Seeds by which men live in this world, more facilely will raise you up to live eternally.* As Seeds. 1 Cor. 13. 35. Augustine.

Fourthly, The Revolution of all things is an argument of the Resurrection; as Day followeth night, Waking Sleep, Rest Labor, and Winter Summer; so Life fol- Revolution of things.

loweth *death*, and *Reſurrection Sepulture*.

Tertullian. That which *Tertullian* ſpeaketh in his Book *Of the Reſurrection of the fleſh*, is pertinent hereto; *Day* (ſaith he) *dyeth into night, yet is enlivened again with glorie all over the world.*

Fifthly, It is evidently proved by the *Reſurrection of Chriſt*; ſeeing Chriſt, which is our head, is already riſen, it is a teſtimony that we alſo, who are his members, ſhall live after death. Where the head is, thither will the members be gathered; in this reſpect Chriſt is termed *the firſt fruits of the dead*, 1 Cor. 15.20.

Chriſt our head. *1 Cor. 15. 20.*

Sixthly, The particular *Reſurrection* of ſome, to a temporal life in this world, was a ſign of the general *Reſurrection* to eternal life to be at the end of the world.

Reſurrection of others.

Theſe were raiſed again after death.

1. The ſon of the widow of *Sarepta*, 1 *King* 18.22.
2. The ſon of the *Shunamite*, 2 *King*. 4. 33.
3. A certain man by the touch of *Elias* bones, 2 *King* 13.21.
4. The ſon of the widow of *Naim*, *Luke* 7.15.

5. The

5. The daughter of *Jairus*, *Luke* 8. 48.
6. *Lazarus*, *John* 11 43.
7. *Tabitha*, *Acts* 9.40.
8. *Eutichus*, *Acts* 20.10.

All which, though they dyed again, after their *Resurrection*, yet may we not think those Saints dyed any more, of whom mention is made, *Matt.* 27.52. who rose out of their Tombs after *Christs Resurrection*, that they might passe to eternall life with him, by vertue of whose *Resurrection* they were raised. Who though. Saints out of their Tombs.

Finally, there are almost innumerable places of Scripture, which may be produced to evince to the certainty of this Article, of which I will onely cite a few at present. Places of Scripture,

Job 19. 25, 26, 27. *For I am sure that my Redeemer liveth, and he shall stand the last on the earth; and though worms destroy this body, yet shall I see God in my flesh, whom I my self shall see, and mine eyes shall behold, and none other for me.* Job 19.25.

Isaiah, 26. 19. *Thy dead men shall live, even with my body shall they rise: awake and sing, ye that dwell in dust, for thy dew is as* Isai. 26.19

the dew of herbs, and the earth ſhall caſt out the dead.

Ezek. 37. 5. Ezek. 37. 5, 6. *Thus ſaith the Lord God unto theſe bones, behold, I will cauſe breath to enter into you, and ye ſhall live. And I will lay ſinews upon you, and make fleſh grow upon you, and cover you with skin, and put breath in you, that ye may live, and ye ſhall know that I am the Lord.* Theſe quotations were indeed ſpoken to the Prophets, *Iſaiah* and *Exekiel*, of the *Reſtauration* of the people out of Captivity, nevertheleſſe thereby the *Reſurrection* is evidently confirmed; as *Tertullian* ſaith, that muſt be neceſſarily firſt, which illuſtrateth another; a *Similitude*, *Compariſon*, *Metaphor*, or *Allegory*, cannot be deduced out of nothing.

Tertullian.

Dan. 12. 2. Dan. 12. 2. *And many of them that ſleep in the duſt of the earth, ſhall awake, ſome to everlaſting life, and ſome to ſhame and perpetual contempt.*

John. 5. 28 John 5 28. *For the hour ſhall come in the which all that are in the graves ſhall hear his voice, and they ſhall come forth that have done good, unto the reſurrection of life, but they that have done evil, unto the reſurrection of condemnation.*

1 Cor.

1 Cor. 15. *Paul* in that whole Chapter, treateth of the *Reſurrection* of the body, and eſtabliſheth the ſame by many reaſons, which I will not preſſe further, but onely reply to a common argument of Atheiſts, wherewith they do ſtubbornly ſeal up their hearts againſt this truth. 1 Cor. 15.

They Object, that oft times the bodies of many are buried in one and the ſame monument, whoſe carcaſſes muſt inevitably be commixed by corruption; that the bodies of ſome are burned to aſhes, that others are drowned in the ſea, and devoured of fiſhes, thoſe fiſhes perchance of men, and thoſe men of beaſts and ravens; laſtly, that there are men in ſome Regions who eat humane fleſh, by which means the ſubſtance of one muſt be neceſſarily converted into the ſubſtance of the other; How then ſay they, is it poſſible, that every mans proper body ſhould be reſtored in fire? Object, Reſolution of bodies.

I anſwer, that the *Reſurrection* is a work above mans capacity, whereof we are no more able to aſſign a certain reaſon, than of the worlds creation; wherefore though the above recited *Anſ.* Above our capacity.

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things seem impossible to us to be done, yet all things are possible to God. You may ask, saith *Tertullian* upon the *Apocalyps*, how matter when it is dissolved, may be restored ? I reply, you who once were not, are made, and so when you cease to be, shall be made again.

Tertullian

Furthermore, we see that a skilfull *Alchymist*, by his *Chymical* art, can separate and extract Gold, Silver, Tinne, *&c.* each severally apart out of the same masse; cannot God then produce out of the Elements humane bodies, how many alterations soever they undergo? seeing the bodies of the dead are onely changed, never reduced to nothing.

Alchymist

God created light out of darkneſſe, ill things out of nothing, power out of weakneſſe, grace out of ſinne, and procured us a bleſſed life out of our *Saviours* curſed death. Shall not any thing be poſſible to him ? It is impoſſible.

Light out of darknes

I conclude, At the final *Reſurrection*, every perſon ſhall have a ſecret portion of his body, out of which by operation of Divine Omnipotencie, it may be

Concluſion a ſecret part.

be formed a new intire, ſo that a man may be perfect. He which created the woman of the mans rib, and cauſe a grain of *Muſtard-ſeed* to become a ſtately plant, can alſo compoſe an intire body of the leaſt part of one. Like in the ſeed of plants, there is ſome hidden thing by which they dayly gain vigour and grow; ſo there is ſome hidden thing in every humane body, out of which the body (diſſolved) will be again new made. *Thomas Aquinas* thinketh it is the primary being of each perſon, which being reſtored to every one in the *Reſurrection*, will be dilated in an inſtant, as *Adams* rib in the womans creation, and the loaves of *Elizeus* and Chriſt, with which ſo many were ſatisfied. What nature produceth by long intervals of time, God can effect in an inſtant.

a Of the Rib.

As in the ſeeds of Plants.

Aquinas.

Loaves.

Thus having diſpatched Marginal notes, I deſcend to *Meditation*, concerning which, take theſe following *Canons*.

Can. 1. After you have copied over your whole Speech or Sermon, aptly divided into heads, and marked the principall words of each ſentence in

the *Margent*, go diligently to meditation, trying whether you can repeat all the Sentences in their order by bare ſight of the Marginall notes. You need not be ſollicitous of every word, ſo that you do accurately remember the ſenſe or ſcope, becauſe the minde eſteemeth it an unworthy thraledom to be obliged to every conceived word; *Horace* hath moſt truly ſaid,

Rem bene præviſam verba haud invita ſequentur.

The ſcope foreſeen, words readily occur.

But if you ſtick at any place, read over the ſentence (which the Marginall note doth not ſuggeſt) with no leſſe diligence and attention of minde, than if you had never ſeen the ſame. I dare promiſe ſuch manner of proceeding in Meditation will produce more happy ſucceſs, then Opinion can readily conceive: If you do not benefit your ſelf by *Marginal notes* either in Learning a Speech or Sermon, you will make ſlow progreſs, and be ſenſible of very great trouble

trouble in Meditation; whereas by their help, you may fix ſentences in Memory with great celerity (not to ſay, with pleaſure) as you may make an experiment, if you pleaſe, in the foregoing Tractate.

Can. 2. The manner of *Meditating*, is to learn by parts; That is, Firſt to commit the firſt Section to *Memory*, then the Second, afterward the Third, and ſo forth; the reſt in their order: When yon have diſpatched all the heads ſeverally, apply your ſelf to repeat the whole, obſerving *Quintilians* method, to learn with *low voice* and *ſoft murmure*, whereby *Memory* is benefitted with the double motion of ſpeaking and hearing. This counſel ſeems eſpecially appropriated to ſuch whoſe minds are ſlippery, and ſubject to wander, ſtarting preſently aſide, if they be not thus reſtrained; on the contrary, fixed ſtable minds will experience ſilent *Meditation* the more ſpeedy and efficacious way to imprint *Notions* in *Memory*.

Can. 3. Furthermore ſeeing a vehement and earneſt application of mind is required in *Meditation*, whereby the ſpirits are much exhauſted, you muſt be careful to avoid longer ſtudy then agreeth with your health, leaſt your ſpirits fail through

through too great intention of mind: And beware you do not loſe a moment of that little time you aſſign unto Meditation; when you muſt meditate, let it not be with wearineſs, but do that willingly, which you muſt do neceſſarily.

Can. 4. The firſt and laſt hours of the day are moſt apt for Meditation; that is, immediately before and after ſleep: Let your firſt Eſſay in Learning your task be at Evening, about an hour after Supper, reading over twice or thrice what you intend to commit to Memory againſt the next day, your ſtudy being finiſhed, betake your ſelf to your reſt, that your mind (no other ways diverted) may repoſe upon your Evening *Meditation.* In the morning ſo ſoon as you have ſhook off drowzineſs, and prepared your ſelf, repeat thoſe things diligently you meditated the night before. It is to no purpoſe to ſtudy *before ſleep, unleſs in like manner you ruminate after ſleep.*

Can. 5. All that ſpeak publickly, eſpecially *Diſpenſers* of the Word, ought to make it their great care, not to utter things diſorderly, but throughly digeſted by Meditation; leſt they be be like ſuch Cooks as buy good meat in the Shambles,

but

but marr it in the Dreſſing, ſending it raw, or half-boiled to the Table. Beſides, if any man appear publickly, either in Pulpit, or otherwiſe, before he is provided what to ſay, he becometh timorous, and the vital ſpirits (the eies of reaſon) have recourſe to the heart through fear, whereby he is rendred much more unapt to ſpeak then before.

Can. 6. Laſtly, which is peculiar in delivering Sermons, let Speakers apply more general Doctrines to themſelvs jointly with the reſt, in *Confeſſion*, *Petition*, *Deprecation*, *imprecation*, *interceſſion*, *thankſgiving* or *praiſing God*, as occaſion is given by the Doctrines themſelvs ; ſo they ſhall not onely remember all things better, but alſo edifie their own conſciences; Nay further, frequent uſe of this joint-application, proveth finally a *Manuduction* to ſpeak with ſenſe of Divine grace and evidence of Spirit, which is the moſt excellent ornament of a Preacher.

The end of the Firſt Book.

The Art of Memory.

The Second Book.

CHAP. I.

Of remembring without writing.

HAving diſpatched vulgar ways of *Memory*, I deſcend to helps conducing to the ſame purpoſe without *Hand-writing*, which is then moſt pleaſant, when we are deſtitute of the aid of Paper, Ink, or Table-Books, or when by ſome obſtacle we are debarred the free uſe of them. This conſiſteth of two operations, *Repoſition* and *Depoſition*.

Repoſition is the manner of charging *Memory* with Note-worthy things; herein it is not to be expected that each particular word of every ſentence be retained; but onely, that the general ſence be faſtened in mind. At all times when a man is about to commit any thing in cuſtody to his *Memory*, firſt let him ſtudy to drown all unneceſſary thoughts in oblivi-

oblivion; that he may perfectly intend the things he is to learn; *Oblivion* being ſuch a principle of *Memory*, as *Privation* is of *Generation*; and a ready remembrance moſt commonly proceedeth from right underſtanding the thing in hand; therefore a man muſt prepare himſelf diligently, and ſo unite the force of his imagination, that he may as it were engrave and imprint occurrent things in his Memory. *Lead* doth facily receive impreſſion, becauſe it is tenacious, which *Quick-ſilver* cannot admit, by reaſon of its *Fluxibility*: In like manner fleeting inconſtant minds continually hurried into new & ſtrange cogitations, is far from gathering fruit by any thing heard. The method of a ſpeech is chefly to be obſerved, regarding ſeriouſly what is the general ſubject thereof; Secondly, the greater parts, and with what Logical Arguments each part is handled; the perfect Method of a ſpeech doth much conduce to remember the whole; or if the Contexture thereof be inartificial, imperfect, and unſatisfactory, comprehending many things forcibly applied, rejecting things of a like kind, yet a ſtrong Memory will

retain

retain the ſame by obſervation of the abſurdities and rude *Artifice* of the whole.

Depoſition is when we recollect things committed to memory; and having tranſcribed or tranſacted them, diſcharge our memories of them, which is alwayes to be practiſed at the firſt opportunity: Things charged in Memory by day, are to be depoſited at leaſt before ſleep, if not ſooner; things charged by night, are to be depoſited immediately after ſleep, that the mind be no longer burthened then is convenient, and that things negligently laid up in mind, be not forgotten; *Writing* being the faithfulleſt Guardian of *Memorandums*. If in dis-burthening your Memory, ſomething charged happen to be forgotten, ſhut your eyes, that no no external obiect may divert your mind, and try to recall it by importunate ſcrutiny; which operation may be called *Revocation*, and is an Art that by help of certain Rules teacheth the inveſtigation of things lapſed out of memory.

To conclude, *Depoſition*, or diſcharging things committed to mind, is not unlike

unlike expunging writing out of Table-Books: If therefore there be any Art of *Oblivion* (as ſome affirm) it may be properly referred hither. So much in general; now to explicate the particular ſpecies thereof.

CHAP. II.

Of remembring by certain Verſes purpoſely born in mind.

THe method of charging Memory without writing, is twofold, *Poetical* and *Ideal*.

The *Poetical* way of remembring, is accompliſhed by virtue of Poetry, either by Verſes purpoſely afore-compoſed, or *ex tempore*. The manner of remembering by Verſes already compoſed, is when a man doth excogitate or retain remarkable things by repetition of Verſes provided to that purpoſe. Suppoſe an Attorney be to wait upon Judges riding the Circuits from one County to another, it may be worth his labour to repeat theſe verſes at leaving his lodging, leaſt he forget ſome neceſſary thing,

thing, which we may imagine formerly framed by him to this end.

Scalpellum, calami, cornugraphiumq; libelli,
Charta, pugillares, capitalia, cera, ſigillum,
Sic crepide, gladius, cultellus, pugio, burſſa,
Muccinium, induſiumq; monilia, penula, pecten
Faſcia cruralis, cruralia, dactylothece.
Pen-knife. Quills, Ink-horn, Books, Paper,
Table-Books, Caps; Take
Wax, Seal and Slippers, Sword, Knife and
Dagger, ſafe make
Purſe, Handkerchiefs, Shirts, Rings, Coat,
and for your own ſake,
Comb, Garters, Stockins, Gloves.

Thus a Carpenter oft employed to work abroad, may ingenuouſly make the Tools and Inſtruments belonging to his Art, in Verſe; by repetition of which on occaſion, he may be admoniſhed what Tools to take along with him: In like ſort all ordinary buſineſs frequently incumbent upon any man, may be conveniently committed to memory in Verſes, which may advertiſe him to omit nothing.

Here I have thought expedient to propoſe certain Verſes lately compoſed by my ſelf, that they may be benificial

al to others (if they pleaſe) as they have ſometimes been to me, which are theſe.

An? quiſquid? cujus? cui? quo? quibus? auxilijs? cur?
Quomodo? circa quid? qualis? quantum? ex, in & a quo?
Quamdiu? ubi? quando? quoties? quotuplex? quot & unde?

If? who? what? whoſe? to what? whether? why? about what?
How? what faſhion? how much? by, of, in, and from what?
How long? how often? how manifold? whence came that?
Where? when? how many?

Theſe Verſes (craving the Readers pardon for the ruggedneſs) contain twenty two Queſtions of excellent uſe to invent, retain, as alſo to recall to minde things of great concernment and worthy memory in urgent affairs; which being prudently applyed by way of interrogation, do neceſſarily extort the anſwer of all Logical places, which (though I ſuppoſe no man will deny) may be thus illuſtrated.

If? 1. If there be any such thing? This question is referred to an indefinite argument.

Who? 2 Who was Author of the { Motion, Work, Fact, Saying, Writing, Counsel.

This question respecteth the efficient Cause. Definition.

What? 3. What { it is? doth it contain? doth depend on it? is moved? is done? is spoken? is written? is consulted? } Effects.

Whose? 4. Whose it is?

To what? 5. To what it is compared, either in { quantity { equal, greater lesser. quality { like, unlike.

6. Whe-

6. Whither it tendeth? *Whether?*
7. Why the final Cauſe? *Why?*
8. About what ſubject or object *About What?*

in { procreating? / conſerving? / aboliſhing? / deſtroying? }

9. How was it done, *How?*
{ naturally? / purpoſely? / neceſſarily? / accidentally? / careleſly? }

10. VVhat faſhion { form, / connexion, / deſcription? } *What Faſhion?*

11. How much quantity? *How Much?*

12. By what? whether { alone? / with others? / with inſtruments? } as { principal / equal, / inferior } *By what?*

13. Of what matter? *Of what?*
14. In what it { is contained? / is exerciſed? } *In what?*

15. From what it is distinguished, as { diverse, unlike, related, contrary, contradictory, privative.

16. How long?

17. How often?

18. How manifold? distribution { of causes, of whole into parts, of effects, of genus in species, of subjects, of accidents.

19. Whence { came it? is it derived? is it proved?

20. Where?

21. When?

22. How many? induction of { causes, parts, effects, species, subjects, accidents.

Here-

Hereby it doth accidentally appear, theſe Verſes are both uſeful to recollect things ſlipt out of memory, and alſo to invent new; in handling any ſubject, many things may eſcape our ſcrutiny, which a careful repetition of theſe Verſes, and prudent application, may prompt the mind: As for example, ſuppoſe a learned Counſellor were to be conſulted about ſome difficult nice Caſe, in which a man would not willingly omit any material buſineſs, leſt his labor be fruſtrated; let the Interrogations included in theſe verſes, be ſeverally applied to the cauſe in controverſie, *viz.* asking,

1. If ſuch a ſuit be triable in ſuch a Court?

2. Who are the adverſaries Counſellors? Who his Witneſſes? Who enjoined to him in a ſtrict tye of friendſhip? Who did, ſpake, writ this or that? Who is Tenant of the controverted form?

3. What is exhibited in the Adverſaries Declaration? What he thinketh they do now deliberate?

4. To what Mannour, the Farm in queſtion appertaineth?

5. To what caſe this is like?

6. How far he hath proceeded in the buſineſs, and how far he is like, till the ſuit be determined?

7. Why he ſaid, or did ſuch a thing?

8. About what the controverſie chiefly dependeth?

9. How he muſt proceed in the cauſe?

10. What is the condition of the Judges?

11. How much coſt the drawing of the Reply or Declaration?

12. By what means the poſſeſſion was regained?

The moſt material paſſages in any depending cauſe, may be inveſtigated by propounding ſuch like queſtions: I hope no man will repent his labour in committing theſe lines to *Memory*, whereby he may reap ſo much benefit in his ſtudies and common affairs.

Whereas I firſt made mention of an indefinite Argument, I ſhall entreat the Readers patience, whileſt I declare the cauſe thereof, not finding any ſufficient Reaſon to baniſh or expel an Indefinite Argument out of the Logical Commonwealth, and admire that *Ramus* hath pretermitted it: I think (reſerving place for better Judgment) an argument abſolute-

ly

ly conſentaneous, is branched more artificially in this manner.

An argument abſolutely conſentaneous, is *indefinite*, or *definite*; *indefinite* is that which argueth a thing indefinitely, as, *God is*, *There is a fift Eſſence*; *Definite* is that which argueth a thing definitely: *Definite* is the cauſe and effect.

Now in this axiome (*God is*) we do not affirm that God is this or that, but ſimply, that he is: And when we ſay (*there is a fift Eſſence in rerum natura*) we do not ſhew what cauſes it hath, or what effects, ſubjects or adjuncts, onely indefinitely pronounce, there is ſuch a thing. To conclude, it is manifeſt, that an indefinite argument is ſufficiently diſtinguiſhed from all other arguments, becauſe it doth properly anſwer this peculiar queſtion (*If it be?*) which yeildeth very profitable uſe in Diſcourſe: This by the way.

Laſtly, In this way of remembring by Verſes formerly excogitated, both the parts, *Repoſition* and *Depoſition*, are diſpatched in like manner as before; for like as by one repetition of the Verſes we charge the memory; ſo by another we diſcharge it: Whence there is no need here of any Rules of *Revocation*, ſeeing that if the

Verſes be once firmly fixed in memory, no part of them will be to ſeek.

This may ſuffice for the firſt *Poetical* way of remembring, that is by Verſes provided before-hand: Now I will paſs to the next way of *Remembring* by extemporary Verſes.

CHAP. III:

Of remembring by ex tempore *Verſes.*

THis order of remembring by *extemporary* Verſes, is when the occurring ſubjects to be remembred, are diſpoſed in Verſe, in the ſame order as they preſent themſelves; by repetition of which they are again recalled to mind: Firſt, I will handle how to charge the memory *ex tempore*, afterward I will propound the Depoſition or diſcharging of things ſo committed to mind.

Extemporary Repoſition is, when many ſentences are delivered in cuſtody to the mind, by certain eſſential words interwoven in Meeter, and often repeated; in which caſe great care muſt be uſed to imprint the firſt Letter of each portion per-

fectly in memory. For example, ſuppoſe in a Sermon preached in your hearing, you do principally obſerve theſe Sentences, which you would preſerve in mind, *Viz.*

1. Earth digged out of a Well, how deep ſoever, expoſed to the air upon a high Tower, although it ſeemeth to retain no Seed of Herbs, neither is ſown by man, yet of its own accord produceth green Herbs; Whence is proved, That there is an innate faculty in every part of the Earth to germinate, infuſed by God thereinto in the Creation, by his Word, *Let the earth bud*, &c. *Gen.* 1. 11.

2. It is better to doubt of ſecret things, then to ſtrive about ſuch as are uncertain, *Auguſtine.*

3. The birth of God is to be ſilently adored, not buſily pried into. *Nazianzene.*

4 Not to ſin is God's Righteouſneſs; man's Righteouſneſs is God's Indulgence. *Bernard.*

5. Magiſtracy cannot compel to Faith and Religion; but may and ought to conſtrain to the means of Faith and Religion.

6. The

6. The folly of School-men is ridiculous, not unlike *Mahomets* Dreams, contending that the place of Terreſtrial Paradiſe was elevated many degrees above the Earth level, when as Paradiſe was certainly defaced by the Deluge, if not before.

7. He who moderateth himſelf in unlawful things, never falleth into unlawful.

8. In natural and civil actions, man doth yet retain free-will; but in ſpiritual and ſuper-natural he lyeth in a dead-ſleep til he be vivified by infuſion of Chriſt's Grace.

9. In ſacred Baptiſm, the adminiſtration is of great efficacy; but the Adminiſtrator of ſmall.

10. *Miſſa*, whence cometh the *Engliſh* Word *Maſſe*, of the ſame ſignification, denoted no more primarily, then *Miſſio*, like as *Remiſſa* is the ſame as *Remiſſio*, and *Offenſa* as *Offenſio*: It is certain, the original thereof was derived from a cuſtom among the Fathers living in the primive times, of celebrating the *Euchariſt* alwayes after publike prayers, and reading and expounding the Scriptures; at which Novices in the faith, perſons unbaptized and excommunicate

communicate might not be preſent, though they had all permiſſion to attend at Prayers and Sermons. Therefore a Decree was made, that they which did not communicate of the Sacrament of the *Euchariſt*, ſhould be diſmiſſed before the Celebration. *Coun. Carthage*, 4. *Can.* 8. Whence *Auguſtine* in his Sermon of Time, 237. ſaith, *Behold after Sermon, diſmiſsion is pronounced to ſuch as are not ſufficiently inſtructed in Chriſtian Religion; the faithful ſtays.* Hence it is manifeſt, the Papiſtical Maſs is far different from that of the Fathers; for neither do the Prieſts diſmiſs thoſe who do not communicate, but do not ſomtimesadmit any to theSacrament.

11. *Eph.*5.14. *Wherefore he ſaith, Riſe up thou which ſleepeſt, ſtand up from the dead, and Chriſt will give thee light.* By the firſt clauſe of this verſe *(wherefore he ſaith)* ſeems to be implied, that *Paul* did not pronounce this ſentence of his own Authority, but cited it from ſome other place; yet ſeeing this ſentence is no where read in Scripture, it is probable that *Paul* doth here introduce Chriſt, ſpeaking by his Apoſtles in their ordinary Goſpel-Miniſtry, ſaying, *Riſe up thou which ſleepeſt, &c.* Theſe words are daily pronounced in

in the Assemblies of the faithful: And herein all Ministers labour concenter, to recall people from the darkness of sin and ignorance, and impious security of mind, to excite them to imbrace the light of the Gospel. The sence is, as if he should say, *Wherefore seeing ungodly men are so blinded with spiritual darkness, that it is a filthy thing even to mention the things done by them in secret; Christ by the Ministry of me* Paul, *and others his servants, openly proclaimeth in this manner,* Rise up thou which sleepest, *&c.*

12. Laws are dead Judges, Judges living Laws. *Aristotle.*

These 12. sentences in order as they occur, may be collected and disposed by the Auditor, during Sermon-time, into four Verses composed of the most essential word of every sentence; thus:

Ex alto puteo; melius dubitare. Γεννησις.
Non peccare: fides non cogitur: & Paradisus.
Sophrosyne: arbitrium spontan: non est operantis
Missa est dicta: ad Ephes: cap. quinto: Lex animata.

Earth out of a deepe Well: 'tis better doubt God's Birth:
Not to sin: unconstrained Faith: Paradise on Earth.

To

To moderate: free-will: Baptiſm adminiſtrate:
Miſſa is Maſſe: *Epheſians* fift: Law animate.

Theſe four Verſes faithfully conferred in memory (which may be eaſily framed and learned in Sermon-time) wil reduce all the premiſed ſentences to mind with little difficulty, when you come home.

So much for ex temporary Repoſition.

CHAP. IV.

Of exonerating things charged on Memory ex tempore.

Depoſition of things committed to memory *ex tempore*, is, when they are recollected by help of extemporary Verſes, and the memory by ſuch Repetition diſcharged: Now if it happen any note-worthy-matter is ſlipped out of Memory, *Poetical* Revocation is to be uſed; the Rules whereof are four.

Reg.

Reg. 1. If any portion of a Sentence negligently committed to memory, be loſt in depoſition, you muſt try if it may be recovered out of oblivion, by the number of ſyllables of which ſuch portion did conſiſt; for the number of the ſyllables will either bring it to light, or inſtruct yee to conjecture probably what it was. For example, in the practiſe of *Poetical* Repoſition, delivered in the former Chapter, ſuppoſe that the ſecond portion of the ſecond Verſe be forgotten, the firſt and third portions being theſe:

Not to ſin-----*Paradiſe on Earth.*

By numbering the ſyllables of theſe two known portions, the middle-portion is found to conſiſt of four ſyllables; which conſideration alone may happily recall the latent portion.

Reg. 2. If this way fail, bend your ſtudy to finde out the firſt Letter of the ſame, repeating the Letters of the Alphabet in order, taking good heed which your mind doth ſuggeſt to have been the firſt Letter, wherein your memory will certainly prompt you, unleſs you were very remiſs and negligent in charging the ſame: The firſt Letter being

ing found, the reſt unknown, you muſt apply that ſeverally to every Letter of the Alphabet, becauſe your mind will likewiſe acquieſce, when you come to that which was the ſecond. Thus having recovered the two firſt Letters of the elapſed portion, though the reſt be unknown, they may be eaſily enquired out by help of a Dictionary: As in the former example, running ſpeedily over the words beginning with *Un*, you will ſoon meet with *unconſtrained*, which was the firſt word of the loſt portion.

Reg. 3. If you cannot attain to the ſame this way, you muſt compare the parts placed on either ſide (if the latent ſentence were any part of a continued Sermon compoſed methodically) to inform your ſelf how the Speaker paſſed from the precedent to the ſubſequent; becauſe if a man remember the fourth and ſixth obſervations of a late-heard Sermon, diſpoſed in good method, he may regain the fifth, lying as it were in the way, with little or no trouble, by conſideration of the method, how he deſcended from the fifth to the ſixth.

Reg. 4. If ſtill you remain unreſolved, take in hand the indagation of the matter

ter and form thereof; By matter, I mean the ſubject of the ſentence in queſt; by form, I underſtand the ſtructure thereof (*Conſcience is a natural faculty of the mind, placed in the ſupremeſt part thereof, aſſenting to good, diſallowing evil, and therefore of it ſelf never ſinneth*) the *matter* of this Sentence is *Conſcience*, the *form*, the deſcription of the ſame.

If the *Matter* of a ſentence be ſwallowed up in Oblivion, then the more general *Claſſes* of common places are to be leiſurely peruſed, poſſibly when you come at the right head, the mind demurring there, may produce the whole Sentence, or at leaſt, the matter thereof will diſcover it ſelf. The more general Heads or Claſſes (in my Opinion) are theſe.

Of God in general.
Of the Trinity.
Of the Holy Ghoſt.
Of Chriſt.
Of the Counſel of God.
Of the Creation.
Of God's Providence.
Of the World.
Of Time.
Of Angels.

Of

Of Devils.
Of man in general.
Of godly men.
Of wicked men.
Of brutiſh Creatures.
Of inſenſible Creatures.
Of the bleſſings of this life.
Of the affliction of this life
Of Duties.
Of ſin.
Of indifferent things.
Of Houſhold Government.
Of Policy.
Of the Church in general.
Of the typical Church.
Of the Evangelical Church.
Of the Word of God.
Of Sacraments.
Of Hereſies.
Of the end of the World.
Of eternal Life.
Of eternal Death.

In like manner to find out the latent form, the formal words included in this *Hemiſtick*, are to be rehearſed, which do naturally ſhew the form of any Sentence.

Not, Some, Or, Though, Therefore, Like as, If, None, And, All.

That these words, or their Synonymaes, do shew the formal manner of all sentences, may thus appear.

Negative,	The Note whereof is,	Not,
Particular,		Some,
Disjunctive,		Or,
Discretive,		Though,
Illative,		Therefore,
Relative,		Like as,
Conditional,		If,
General Negative		None,
Copulative,		And,
General Affirmative,		All.

If, the Matter being found, the form be still wanting, then apply the Matter of the Sentence leisurely to all Logical places, enquiring first *if it be?* in the next place, *What are the efficient causes, matter, form, end, subjects, adjuncts thereof, &c.* So may you extort it, though it were dormant in the Brains remotest Cell, or drowned in the River *Lethe*.

Finally, If the Sentence sought for, cannot be discovered by any of these ways, let it pass, and despair not of finding

ing it; for though now it be concealed, when you ſeek it; yet if that portion of the ſentence comprehended in your verſe, be read or heard any where, that ſame, or the next day, it is a hundred to one but the whole ſentence will preſent it ſelf to mind.

Here we will conclude the manner of Remembring by extemporary Verſes, which ſeemeth principally referred to them, who imploy their ſtudy much in Poetry, and are indued with a good memorative faculty. Thus much may alſo ſuffice for the Poetical Art of Remembring: Now let us paſs to the method of remembring by *Idea's*, which quickeneth even the dulleſt memories.

The end of the Second Book.

The Art of Memory.

The third Book.

CHAP. I.
Of Repoſitories.

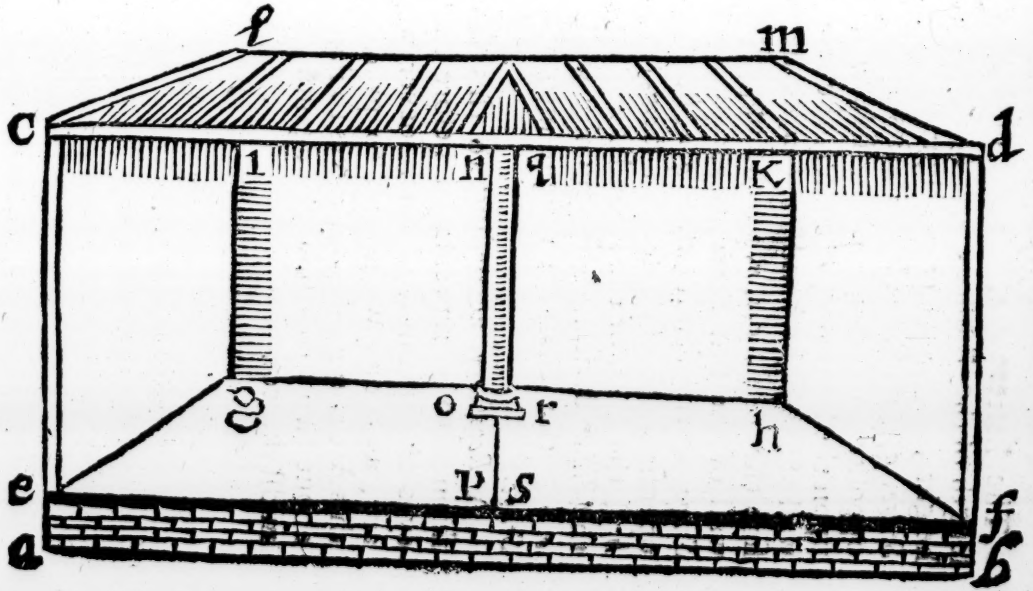
THe Art of *Memory*, which we now treat of conſiſteth of *Ideas*, and places, wherein we will firſt handle the *Repoſition of Idea's*, and afterward their *Depoſition*.

Repoſition of *Idea's* is, when things to be remembred, are charged upon *Memory* by *Idea's*, diſpoſed in certain places of a *Repoſitory*; but before I diſcend to the manner of *Repoſition*, it is neceſſary for better explanation, to ſpeak of *Repoſitories*, *Places*, and *Idea's* in diſtinct chapters.

A *Repoſitory* is an imaginary fabrick, fancied Artificially, built of hewen ſtone, in form of a *Theater*, the form whereof followeth; ſuppoſe the Edifice to be twelve yards in length within the walls, in breadth ſix yards, and

and in height ſeven yards, the roof thereof flat, leaded above, and pargetted underneath, lying wholly open to view, without any wall on that ſide ſuppoſed next us: Let there be imagigined a *Stage* of ſmooth gray Marble, even and variegated with a party coloured border, which *Stage* is to be extended over the whole length and breadth of the building, and raiſed a yard high above the *Level* of the ground on which the ſaid Edifice is erected: Let all the walls, that is, the oppoſite wall, & two ends be wainſcotted with *Cypreſſe* boards, ſo artificially plained and glewed, that the joynts be indiſcernable; ſuppoſe alſo a *Groove* or *Gutter* cut in the middle of the *Marble Stage*, three inches broad, extended from the oppoſite wall to the hither ſide of the *Stage*, whereby it is exactly divided into two equall parts, and that upon the further end of the ſaid *Groove*, there is erreared a *Column*, a foot and half thick, ariſing up to the *Roof* of the building, almoſt touching the oppoſite wall, and deviding it into two equal parts, as the *Groove* divideth the *Stage*; ſo that by the *Groove*, and

the *Pillar*, the whole *Repoſitory* is parted in twain, and conſiſteth of two *Rooms*, ſiding each other, each of them being ſix yards long, ſix yards broad, and ſix yards high. For the better underſtanding this invention, I have cauſed a *Type* of the *Repoſitory* to be here delineated, the explanation whereof immediately followeth.


l
m
c
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i
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o
r
h
e
p
s
f
a
b

The Letters, *a*, *b*, *c*, *d*, ſhew the length of the Edifice, *a*, *c*, *b*, *d*, the height, *a*, *e*, *b*, *f*, the height of the *Stage*, *g*, *i*, *k*, *h*, are boundaries of the oppoſite wall, *e*, *c*, *i*, *g*, the ſide wall upon the left hand, *h*, *k*, *d*, *f*, the ſide wall of the right hand, *c*, *l*, *m*, *d*, deſign the *Roof*, *g*, *i*, *n*, *p*, the oppoſite wall of the firſt *Room*, *e*, *g*, *o*, *p*, the *Stage* of the firſt *Room*, *r*, *q*, *k*, *h*, the oppoſite wall of the ſecond *Room*, *ſ*, *r*, *h*, *f*, the *Stage* of the ſecond *Room*, *n*, *o*, the *Pillar* dividing the oppoſite wall, *o*, *p*, the *Groove* wrought into the *Stage*.

A *Repoſitory* according to this faſhion, is to be repreſented before the eyes of our minde, whereſoever we are, as oft as we intend to practiſe this Art; ſuppoſing our ſelves to ſtand about two yards diſtant, againſt the midſt thereof.

CHAP.

CHAP. II.

Of Places.

A *Place* (as to our conſideration) is an apt ſpace in a *Repoſitory*, deſigned for reception of *Idea's*.

There are onely two *Places* in every *Repoſitory* of equal form and magnitude, that is the two rooms of each *Repoſitory* determinated as aforeſaid by the *Pillar* and *Groove*.

That place is ſaid to be the former, which is on the right hand of the *Repoſitory*, that which is on the left hand, the latter; That part of the *Repoſitory* is ſaid to be on the right hand, which is oppoſite to the left hand of a man ſtanding againſt the middle of the *Repoſitory*, that on the left hand which is oppoſite to the right.

Thus in the *Scheme* exhibited in the former Chapter, the letters, *g*, *i*, *n*, *o*, demonſtrate the oppoſite wall of the right hand part, or firſt place or *room* of the *Repoſitory*, and the letters, *e*, *g*, *o*, *p*, the *Stage* thereof; ſo *r*, *q*, *k*, *h*, are Indices of the oppoſite wall of the left hand part, or ſecond *Place* or

room

room of the *Repoſitory*, and *ſ, r, h, f,* the *Stage* of the ſame.

CHAP. III.

Of Idea's *in General.*

AN *Idea* is a viſible repreſentation of things to be *remembred*, framed by a ſtrong imagination, by help whereof the minde by reflexion calleth to *memory*, togeather with the *Idea*, the thing repreſented. *Idea's* are to be veſted with their proper circumſtances, according as their natures require, for like as *Writings*, the fairer they are, are more facilly read; ſo *Idea's*, the more aptly they are conceived, according to the exigency of their nature, are more ſpeedily recalled to minde; and alſo conſequently the things by them ſignified. *Motion* isto be attributed to *Idea's* of moveable things; *quiet* to *Idea's* of quiet things, and good or evil ſavours, to *Ideas* repreſenting things ſo qualified. Examples of moveable *Idea's*, are Artificers at work in their ſhops, women daun-

dauncing, Trees ſhaken by the wind, Water running from Cocks, and ſuch like. *Idea's* of quiet things, are Henns laying in their neſts, Thieves lurking under buſhes, *&c.* *Idea's* to which ſound is aſcribed, are a Lion roaring, a Bell ringing, whiſtling, murmure of Trees, a Quiriſter ſinging, a Huntſman hollowing, *&c.* Moreover, if Perfume, burning in a Chafing-diſh, be uſed for an *Idea*, a ſweet and pleaſant odour muſt be attributed thereto, on the contrary to vaults under ground, a filthy, unwholſome ſtink, is to be aſſigned; ſo *Idea's* of merry men, require cheerfulneſs of countenance, of ſicknen, pale-neſſe and ſadneſſe. After this manner *Idea's* of Edifices, Machines, and all Artificial things whatſoever, ought to be ſignaliſed; proportion of form, and ſplendour of colours, muſt be attributed to *Pictures*, grace and livelineſſe of Letters, to *Writings*, glory and excellency of *Wormanſhip*, to *Engravings*,; Finally, every *Idea* muſt have ſuch illuſtration as may render it moſt notable and conſpicuous, and ſeem principally coherent to its nature.

but

But before I proceed further, it is expedient to take into consideration, the common *Affection* of *Ideas*, their *Species*, shall succeed after, in a more proper place.

The common *Affections* of *Idea's* are three: *Quantity*, *Position*, and *Colour*.

CHAP. IV.

Of the Quantitie of Idea's.

AN *Idea* in respect of *Quantity*, is either *equal*, *greater*, or *lesser* then the thing represented.

An equal *Idea* is, when the thing represented, is bestowed in a *Place* of the *Repository*, in its proper and due magnitude, as being neither too great to be contained therein, nor so small it cannot be discerned by one standing before the *Repository*; such are *Chairs*, *Pictures*, *Tables*, *Beds*, *Heaps of Stone*, *Piles of Wood*, *two Combatants in a single Duel*, and the like.

An augmented, or greater *Idea*, is when the thing to be remembred, is increased

creaſed to a multitude, that it may be better viewed at a diſtance, which elſe being ſmall, would not fall under cognizance; as if the thing to be depoſited in the *Repoſitory*, were a *Penny*, a *Pearl*, a Grain of *Muſtard-Seed*, or a *Spider*, which are ſo ſmall, that diſpoſed in a Room of the *Repoſitory*, they eſcape the ſight of a man ſtanding before the *Repoſitory*: In ſuch caſes, inſtead of one Penny, imagine a heap of Pence new coined; Inſtead of one Pearl, a multitude of Pearls; Inſtead of one Grain of Muſtard-ſeed, fancy certain Buſhels ſcattered about the Stage; And for one Spider, ſuppoſe a multitude creeping about the oppoſite Wall.

A contracted or leſſer *Idea* is, when the thing to be remembred is ſo great, that it cannot be comprehended in its proper natural quantity, within ſuch narrow limits as a room of a *Repoſitory*, & is therefore imagined to be pourtrayed with elegant lively colours, in a Picture fixed to the oppoſite Wall. Thus ſpace of places how far ſoever diſtant, & all great things, may be facilely repreſented in a Picture: As if the thing to be remembred were a Battel, a triumphant ſpectacle, hunting or hawking through *Woods* and Groves, a Na-

a Naval conflict, large Territories, Caſtles, a Mountain, or Church, *&c.* whoſe *Idea's* cannot be contained in the memorial places, unleſs contracted, and aptly and artificially comprized in a Picture, conceited by imagination hanging againſt the oppoſite Wall, that ſo it may be fully comprehended.

CHAP. V.

Of the Poſition of Idea's.

LEt the Poſition of every *Idea* be ſuch as in vulgar uſe doth moſt commonly appertain to the thing ſignified; Let the *Idea's* of things uſually hanged againſt a Wall, be ſo diſpoſed in the *Repoſitory*, as Muſical Inſtruments, Arms, Looking-Glaſſes, Pictures, Bruſhes, written Tables, *&c.* Such things as are cuſtomarily faſtened to, or in a Wall, imagine them accommodated in the Repoſitory in like manner, as Title-pages of Books paſted againſt the Pillar, Proclamations, or printed pages nailed to the Wall, Funeral-Streamers, or Pendants, in the higher part of

of the oppoſite Wall, as you ſee in Churches: Such things as are commonly ſet upon ſhelves, fancy them ſo placed in the Repoſitory, as Veſſels of Gold, Silver, Glaſſes, Books, Mercery Wares, *&c.* Such things as are uſually placed on a Table, conceive them ſo marſhalled in the Repoſitory, as Victuals, Sums of Money, Table-Boards, *&c.* ſuch things as lye, or are any ways ſcituate on ground, muſt be ſo placed in the *Reyoſitory*, as heaps of Wheat, a Cradle, Cheſt, Table, living Creatures, whether ſtanding, ſitting, or lying, *&c.* Such things as are frequently under ground, are to be ſuppoſed under the Marble-Stage; for though they eſcape the eye of a man ſtanding before the Repoſitory, yet they cannot be concealed from the eyes of his mind, which are onely exerciſed in this matter; of this ſort are Graves, Wells, Wine-Cellars, Mettaline-Mines, Subterranean paſſages, through which ſtreams have their courſe, as Blood in the Veins, *&c.* Like method is to be obſerved in ſite and poſition of all other things.

CHAP.

CHAP. VI.

Of the Colours of Repoſitories *and* Idea's.

HEre you are to be admoniſhed, that though every *Repoſitory* is ſuppoſed to be uniform in Building; yet they are diſtinguiſhed from one another by the pillar in the middle of every *Repoſitory*, which muſt be imagined of ſeveral colours; as if you uſe ten, that which you deſign for the firſt, muſt be conceived to have a Golden Pillar; the ſecond a Pillar of Silver: the third of black ſtone; the fourth of blew ſtone; the fift of red ſtone; the ſixth of yellow ſtone; the ſeventh of green ſtone; the eighth of purple ſtone, the ninth of white ſtone, the tenth of Cinamon colour. Now for diſtinction ſake, Gold is called the colour of the firſt *Repoſitory*; Silver the colour of the ſecond *Repoſitory*; black of the third *Repoſitory*; and ſo ſucceſſively as before. If you uſe more than ten Repoſitories, you muſt repeat the ſame colours over again, as before; ſo that the

the eleventh is imagined to have a golden pillar, the twelfth a silver pillar, the thirteenth a black pillar, the fourteenth a blew pillar, and so the rest in order. After the same manner every *Idea* must be conceived cloathed, adorned, or some way illustrated with the proper colour of the *Repository*, wherein it is imagined to be placed. Take an example or two for better explanation: Suppose a Saylor in a Canvase Suit be retained for an *Idea* in the first *Repository*, I represent him standing there with a Golden Chain over his shoulder like a Belt; if in the second, imagine he weareth a silver Chain about his neck, with a Whistle fastened thereto: If in the third, that he hath black Boots on his legs: If in the fourth, that he hath a blew Skarf on his Arm, tyed in a rose-knot: If in the fifth, that he wears a Red Monmouth Cap on his head: If in the sixth, that he swaggereth with a yellow Feather in his Cap: If in the seventh, that he hath a Green Silk Garter on his right leg: If in the eighth, that his Canvase Coat is imbellished with a border of Purple Velvet: If in the ninth, that his neck is beauti-

fied with a very white Orient Pearl; If in the tenth, that he hath a pair of Cinnamon coloured Breeches.

Howbeit, if the *Idea* of its own nature be any ways related to the colour of its *Repoſitory*, whereby it may be preſently underſtood to have the colour thereof, it will need no other attribution: For example, if a Mayor of a City, (who in regard of his Office is dignified with a purple Gown, and Gold Chain) be placed as an Idea in the firſt or fift *Repoſitory*, there will be no need of Attribution of colour, becauſe the Golden Chain doth manifeſtly repreſent the colour of the firſt *Repoſitory*, the purple Gown the colour of the fift. In like ſort, if a black Bull be placed as an Idea in either room of the firſt *Repoſitory*, his horns muſt be conceived gilded with Gold; if in the ſecond, with ſilver; if in the third, black, being the proper colour of that *Repoſitory*, excludeth any other addition: If in the fourth, let him be decked with a Chaplet of blew Flowers; if in the fift, with a Garland of red Roſes, *&c.* So a Picture imagined to be painted on the oppoſite Wall of the firſt *Repoſitory*, muſt be illuſtrated with Gold

Gold in ſome convenient place: If in the oppoſite Wall of the ſecond *Repoſitory*, with ſilver; of the third, with black, *&c.*

This attribution of a *Repoſitories* colour, is of marvellous uſe, both to keep in mind the *Idea's* themſelves, as alſo their order; hereby the mind re-peruſing *Idea's* formerly beſtowed, hath alwayes ſome certainty to guide it ſelf, and recollect any *Idea* at preſent latent; becauſe it's unqueſtionable, that the miſſing *Idea* is either wholly, or at leaſt in part, illuſtrated with the proper colour of its *Repoſitory*.

Moreover, in attributing a *Repoſitories* colour to an *Idea*, (of it ſelf not partaking thereof) you muſt be careful that the colour of the *Repoſitory* be accommodated to the moſt eminent part of the *Idea*, or as near as may be: If the Hiſtory of the Prophet *Jonah* thrown into the Sea by Mariners, be uſed as an *Idea*, it muſt be repreſented in a picture according to the third Chapter preceding; in which, though the Whale, Sea, Ship & Land are to be pourtrayed, yet the Effigies of *Jonah* himſelf is the moſt remarkable part of the picture, becauſe *Jonah* is of the Hiſtory there painted: If

therefore this Story be to be depoſited in the firſt *Repoſitory*, let the border of his Gown be ſuppoſed of Gold; if in the ſecond, of Silver; if in the third, let the Gown be fancyed black; if in the fourth, blew, *&c.* ſo the top of a heap of Wheat is the moſt conſpicuous part; therefore if a heap of Wheat be placed in the firſt *Repoſitory*, imagine a Golden Streamer two foot long fixed in the top of the Heap; if in the ſecond *Repoſitory*, let the Streamer be Silver; if in the third, black; if in the fourth, blew, &c.

Thus much may ſuffice for common Affections of *Idea's*, in quantity, poſition and colour; their ſpecies follow.

CHAP. VII.

Of Direct Idea's.

AN *Idea* is ſimple or compound: A ſimple *Idea* is uniform, and is fourfold, *direct*, *relative*, *fictitious* and *written*.

A *Direct Idea* is when a viſible thing, or conceived under a viſible form, is beſtowed in the *Repoſitory*, according to the

the ſame form, under which it is naturally apprehended: So a *Goat* is the direct Idea of a *Goat*; a *Rhinocerot* of a *Rhinocerot*; a *Peacock* of a *Peacock*; a *Dove* of a *Dove*. Thus a Majeſtical man adorned with a Scepter, Imperial Diadem and Robe, is the *Idea* of a King: A perſon arrayed in Academical habit, of a Schollar; An ancient woman in mourning weeds, weeping and wiping her face with an Handkerchief, of a widow: A Virgin apparelled like a Nun, of a Nun: A Satyr, as the Poets deſcribe them, of a Satyr: So a Temple is the direct Idea of a Temple, a Book of a Booke, a Bed of a Bed, a Sheath of a Sheath, an Image of an Image, a picture of a picture, an Epiſtle of an Epiſtle, a Bond ſealed, of a Bond: So good Angels and Spirits, though they be incorporeal and inviſible, (ſeeing they are commonly conceived under viſible forms) may be repoſited as the other. To conclude, the minde of man doth naturally & immediately preſent direct *Idea's* of all viſible things, or ſuch as are conceived under a viſible form, that it is in vain to excogitate any, but rather uſe thoſe that offer themſelves. If

a man hears the relation of a Naval Battel, doth not he preſently ſeem to behold the Sea, Ships, ſmoke of great Ordnance, and other things obvious in ſuch matters. If ſpeech be made of muſtering an Army, doth not the Hearer form in his minde the Effigies of a Field, repleniſhed with Souldiers marching in Military poſtures. No precept in this kind is delivered, which Nature it ſelf hath not dictated; but onely to imprint theſe *Idea*'s more deeply in memory, we beſtow them methodically in ſome place, leſt otherwiſe they be forgotten through light apprehenſion. To explain this more evidently, I will uſe an example.

An Example of remembring a Hiſtory.

Diogenes the *Cynick* entering *Plato*'s Hall, when he ſaw the Table covered with a rich Carpet, the Shelves glittering with Silver, Gilt Cups, Veſſels, and other ſumptuous furniture, laid hold of the Carpet with all his might, threw it to the ground, and trod thereon with his feet, ſaying, *I tread upon* Plato's *pride*: To whom *Plato* replied, *But with greater pride*:

The

The *Idea* of this Story is not ſo great, butthat it may admit Repoſition in its equal quantity: Therefore I ſuppoſe in the place of the *Repoſitory* where it is to be beſtowed, that there is a table covered with a rich Carpet, which a ſordid fellow in beggarly Raiment, throws on the ground, a grave man clothed in honeſt ſober apparel looking on. The attribution of the colour of the *Repoſitory* is not to be forgotten: If therefore it be the firſt *Repoſitory* in which this *Idea* is to be placed, I imagine the Carpet to be imbelliſhed with a fringe or border of Gold: If in the ſecond, of Silver: If in the third, of black: If in the fourth, of blew, and ſo forth in the reſt.

Another Example.

When Caius Julius Ceſar firſt *invaded* Britain, *the inhabitants taking arms ſet upon him, and in ſet-battel drave him and his old Souldiers to flight*: Whence that of *Lucan* concerning *Cæſars* repulſe.

Territa quæſitis oſtendit terga Britanis.
Unto the Britains found, affrighted backs he ſhew'd.

The *Idea* of this history must be contracted, because it cannot be contained in the memorial place in its due magnitude, *C.* 4. Therefore I imagine the representation of a sharp Battel, fairly interwoven in the hangings, doth cover the half portion of the opposite Wall, either on the right or left hand, not omitting the fit attribution of the *Repositories* colour; wherein one part of the Combatants personating the *Romans*, are armed and clad more civilly, their General and Standard-Bearer, with their whole Squadron, giving ground, whereby their fellows take an occasion of flight; the other part, designing the *Britains*, in more rude and Savage attire, press their flying Enemies, and prosecute their victory.

An example of a Sentence to be remembred, the Subject being visible.

An *Ant* is a small Insect, the coldest and dryest of all Creatures, and therefore the wisest; for cold and dry do chiefly contribute to Wisdom. The *Idea* of this sentence ought to be augmented; for the magnitude of an *Ant* is so inconsiderable, that being bestowed in a memorial place,

place, it escapeth sight: Therefore I suppose an *Ant*-heap in the middle stage of the memorial place, seeming almost black with *Ants*, swarming hither and thither; As for assignation of colour if this *Idea* be placed in the third *Repository*, the colour of the *Repository*, is sufficiently noted by the blackness of the *Ants*; if in the seventh, by the greenness of the *Ant*-hill; so that there needeth no addition of colour, if placed in the third or seventh Repository: But if it be designed to the first Repository, let a Triangular Golden Streamer be supposed fixed in the *Ant*-hill, a foot high; if in the second, a Silver Streamer; if in the fourth, a Streamer of blew Silk; if in the fifth, of red; if in the sixt, of yellow; if in the eighth, of purple; if in the ninth, of white; if in the tenth, of Cinnamon colour.

Another Example.

Ῥανὶς ἐνδελὲ χῦσα κοιλαίνει πέτρα.

Or as *Ovid* hath it in his first Book *De Amore*:

Quid magis est durum saxo? quid mollius unda?
Dura tamen molli saxa cavantur aqua.

What

What is harder then a ſtone? then water ſoft?
Yet Stones are worn by Water dropping oft.

Either ſentence ſignifying the ſame thing, are diſpoſed after a like manner, by ſuppoſing a Leaden Spout, ſuſtained by an Iron Prop, faſtened in the upper part of the oppoſite Wall of the Repotory, doth diſcharge plenty of water upon the Marble Stage, which is worn beneath with the continual drip: In this caſe the prop of the Spout may exhibit the colour of the Repoſitory.

All Hiſtories, Actions, Fables, common Affairs; all viſible things, or conceived under a viſible form; finally, All ſentences whoſe ſubject is viſible, may be diſpoſed in Repoſitories by Direct Ideas, in equal, augmented or contracted quantity.

CHAP. VIII.

Of Relative Ideas.

A Simple *relative Idea* is, when ſomething to be rememembred is expreſſed by his *Correlative*. Firſt,

First, when the Cauſe is ſignified by the *effect*, as *Melancholy* by a ſad man, with his hat pulled over his eyes, his arms folded a croſs, his eies looking on the ground, ſtanding immoveable: The *Spring* by *Green Meadows* and *Flowring trees*: *Winter* by houſes, *Plants*, *earth*, and all other things covered with *Snow*, and rigid with *Froſt*: *Gluttony* by a *Fat man*, vomitting half digeſted morſels.

Secondly, when the *effect* is ſignified by the *Cauſe*, as you did note the *oppreſſion of the poor*, by ſome eminent *Oppreſſour*, generally ſpoken againſt for his unjuſt accumulation of *riches*: *blaſphemy* by ſome notorious *blaſphemer*, whoſe diſcourſe is frequently forced with impious oaths.

Thirdly, when the *Subject* is noted by an *Adjunct*, as *Regal dignity*, by a Scepter and Crown; a *Tavern*, by a Buſh; *Exorciſme*, by a Figure or charm; the *Planets* and twelve houſes, by their proper characters appropriated unto them.

Fourthly, when an *Adjunct* is ſignified by the *Subject*; as *Cold*, by *Ice*; *heat*, by *fire*; *light*, by a *candle*; *love*, by a *heart*,

heart, the ſeat of affection; *pride* by a *Peacok* ſpreading his tail; *Gluttony*, by an *Eſtrich*; *Drunkenneſſe*, by a noted drunkard; *Impudence*, by a norious whore; *Avarice* by a rich man counting money, *&c.*

Fifthly, when one like thing, is put for another, as *Parallel Circles*, for the world; *a clean writing book*, for a *ſoule*; a *Serpent* with a tail in his mouth, for a *year*,; a *woman* embracing a broken pillar, for *Fortitude*; a *Virgine* veiled, holding a drawn ſword in her right hand, & a pair of ballances in her left, for *Juſtice*; a *Winged old man*, having long hair in the forepart of his head, bald behind, and holding a Sythe in his hand, for Time: A man leading water out of a pond with a Sive, for a fool undertaking an impoſſible thing, *&c.*

Sixthly, When a ſentence is denoted by ſome particular example, by which the truth thereof is notably demonſtrated, as, *No Element is qualified with gravity in its proper place*: This Philoſophical axiome may be fitly illuſtrated by a man diving under water, who ſo long as he is in the Water, is not ſenſible that is ponderous, but out of the wa-

water findeth exprimentally a pail full of water heavy: The quantity of such Ideas is equal; for I imagine all the Stage of the Memorial place, where this Idea is to be represented, converted into a Bath, with a capacious Marble Ciſtern, a foot thick round about, filled to the brim with fair water, in the middle whereof a naked man ſtandeth upright, lifting a Tankard of water with both his hands, as if he were ſhewing it: If this Idea be placed in the firſt *Repoſitory*, the Tankard muſt be ſuppoſed of Gold; if in the ſecond, of Silver; in the third, of Potters earth, black, in the fourth, blew, *&c.* that the *Idea* may be ſome way related to the colour of its place.

Another Example.

The body heated with wine, boileth over with luſt. This Sentence may be expreſſed by an *Idea* of *Lot*, ſporting wantonly with his two Daughters in the Grot, is a notable illuſtration thereof. To this purpoſe I imagine the Stage of the Memorial place, wherein this Idea is to be conſerved, transformed into a Cave,

as

as it were framed out of a natural Rock, and seem to behold *Lot* revelling with his two Daughters: Here *Lot's* outer Garment must be deemed to bear the *Repositories* colour.

Another Example.

Judicial Astrology is a busie vanity. *Basil* in *Hexæmer. Hom.* 1, This may be relatively fancied by the History of *Thales* the *Philosopher*, about to take a Stars height with an *Astrolobe* in a clear night, who being somewhat heedless of his station, fel into a Ditch, for which he was worthily derided of a Woman standing by; becaufe he did so curiously mind things over his head, he did neglect those under his feet.

In brief, if any thing may be readily understood by its *Correlative*, the same maybe used for a *Relative Idea*; by which kind of *Idea*, all kind of *Hyeroglyphicks* and innumerable sentences ingenuously exemplified, may be reposited in *Repositories*.

CH

CHAP. IX.
Of Fictitious Ideas.

A ſimple *Fictitious Idea*, is when any thing is beſtowed by way of a ſubſtitute, wherewith it is faigned to have ſome ſuppoſed conveniency; as when a word of *Homonymous* ſignification, denoting ſome viſible thing in one ſenſe (either in our our own language, or another) is ſubſtituted for ſomething inviſible or unknown. After this manner proper names are often reſerved in *Memory*: as in Latine, *Ramus*, a mans name, may be ſignified *per ramum viridem*, a green branch; *Remus*, *per remum*, an Oare; So in Engliſh, *Smith* a mans name, may be repoſed by a Smith blowing up fire in his Forge. *Pinke*, by the Flower ſo called: *Carpenter*, by one of that trade plaining boards: *Penelope*, by the Picture of *Penelope* and her web: *Lucrece*, by the Picture of the *Roman* Lady ſo called, procuring her own death. Thus ſtrangers names may be conſerved by friends,

-.ends or acquaintance of the ſame name ; as *John* a ſtrangers name, by a brother or friend, ſo called; ſo *Grace*, ſignifying favour, may be retained by *Grace*, a womans name.

Thus words or names (which at large ſignifie no viſible thing) which divided into parts, ſignifie one or many things, may be laid up in *Repoſitories* on the Stage, wall, or hangings in decent order; as theſe Barbarous words in Latine, *Apergliſſus*, by a *Clay banke*, on the right hand whereof (which is towards our left hand) a *Bear* wallloweth, and on the left (toward our right hand) a *Sow*. *Tedaſpis*, by a *Torch* and an *Aſp*, *Boſarnos*, by an *Oxe* and a *Lamb*. *Araphos*, by an *Altar* and a *Light*. *Suſtineamus*, by a *Sow*, a *Moth*, and a *Mouſe*, according to that noted verſe,

...rfur edit. pannum, panem quoque ſuſtineamus.

Sow eats Bran, a Moth Cloth, a a Mouſe Bread.

So

So *Coxcomb* in Engliſh, may be repreſented by two *Cocks* fighting, & pulling each other by the *Comb*. *Birdlington*, by a *Bird*, *Ling fiſh* ſo called, and a *Tunne*. *Harbottle*, by a *Hare* and a *Bottle*, &c.

Some men to fix ſingle words and letters more firmly in memory, uſe the images of men and women for ſubſtituted *Ideas* of Letters, and for animation (to uſe their own phraſe) attribute actions to them, whereby the minde may be provoked to the affections, Mercy, Mirth, Luſt, Feare, Avarice, Wrath, *&c.* But ſuch *Ideas* are by no means to be approved, Firſt, becauſe it is impious, and dangerons to cheriſh luſtfull or ſcurrulous images in the mind, which infect the ſoul, and render it more dull in performing its Office. Secondly, it wholly perverteth the natural manner of *Remembring*; for Nature teacheth men from their infancy, by the images of men, to apprehend men, not letters, which order to infringe, is all one as to unteach Nature, which is both dangerous and difficult. Thirdly, too much time is loſt in animation of ſuch *Ideas*, which,

is therefore done, that being revolved in *Memory*, they may be more deeply engraven. Laſtly, it is vain and altogether unprofitable, to frame an *Alphabet* of living Creatures, and learn them by heart, ſeeing they ſerve onely to apprehend naked Letters or ſingle words, whoſe uſe is not frequent.

CHAP. X.

Of Written Idea's

A Single written *Idea*, is when the thing to be *Remembred*, is imagined to be written with black letters in a plain white Table, four foot ſquare, hanging againſt the oppoſite wall of the *Repoſitory*. Written *Idea's* will perhaps at firſt ſeem too weak and infirm to prompt the *Memory* with any thing to be remembred; but if all our Rules which are required in diſpoſing written *Idea's*, be ſtrictly obſerved, you will think otherwiſe.

In every ſuch *Idea*, ſix things are required.

Firſt, that the Characters (ſuch as are Letters and Arithmetical figures) be ſuppoſed of ſuch magnitude, that they may be plainly read by one ſtanding ſomewhat remote; for ſo they are moſt eaſily attracted by the viſual faculty, and transferred to *Memory*, ſuch like writings and inſcriptions are frequently ſeen in walls of Churches and houſes.

Secondly, That every *Idea* be conceived written in the ſame form as are commonly expoſed in Books or Paper.

In remembring Proofs, you muſt fancy the names of the Books abbreviated, as *Gen.* 20. 6. *Rom.* 8. 13. Catalogues of names are diſtinguiſhed by their deſcent downward in order, as in the Alphabetical Catalogue of the Heretiques.

Ætians.
Agnoites.
Albanenſes.
Anthropomorphiſts.
Apollinaries.

Apellites.
Arrians.
Artemonites.
Athelites, &c.

Distribution of parts distinctly placed, being referred to the whole, are thus explicated.

Jewish feasts have been
- more solemn, 3.
  - *Passover.*
  - *Penticost.*
  - *Feast of Tab.*
- less solemn, 3.
  - *New Moons*, or *of blowing the Trumpet.*
  - *Feast of Expiation.*
  - *Feast of Dedication*, instituted by *Herod* the Great.

A Syllogisme consisting of a *Proposition*, *Assumption*, and *Conclusion*, is placed in divers distinct sections, after this manner.

He which devoureth things consecrated to God, procureth destruction to his own family, Prov. 20. 25.

But he which appropriateth a portion of Glebe (pertaining to the Priest) to himself and

and his heirs, devoureth that which is consecrate to God, Ezek. 45. 4.

Therefore he which appropriateth a Portion of Glebe, &c.

A *Comparison* distributed into its two parts, hath *Protasis* and *Apodosis* collaterally disposed thus.

As there is great difference between the faculty of seeing, and the act of seeing; for the faculty is alwayes present, the act is often intermitted.

So there is great difference between the faculty of faith, and the act of believing in regenerate persons after conversion, do alwayes posses the former, but the latter is often interrupted.

So Poetical fragments are expressed in single Verses and Lines, long Sentences in prose are described in Lines of equal length, summarily fancy all kind of writings in their usual mode.

Thirdly, it is required, That you suppose the Writing to begin at the upper end of the Table.

Fourthly, One word at least in every written Idea, must be very carefully ap-

prehended and ſuppoſed to be expreſſed in Text-Letters, with all the Vowels in Gold, eſpecially let the firſt Letter be very great, and the other tranſcendent Letters, if there be any, drawn ſomewhat longer then cuſtomarily. Here you may obſerve, that of the ſmall Letters ſome are interlineary, ſome tranſcendents: Interlineary letters in all kind of Writing, are ſuch as lye equally between two parallel lines, as *a*, *c*, *e*, *m*, *n*, *o*, *r*, *u*, *w*.

Tranſcendent letters are ſuch as exceed the Interlineary ſpace, ſome of which do onely penetrate the upper line, as *b*, *d*, *i*, *k*, *l*, *t*, *h*, ſome the lower, as *f*, *ſ*, *j*.

Fifthly, It is neceſſary, according to the Doctrine delivered in the ſixt Chapter, that every Idea be rendered ſome way partaker of the colour of his *Repoſitory*) that the frame or border of every Table be imagined of the ſame colour as his *Repoſitory*.

Laſtly, you muſt ſo long contemplate your ſuppoſed written Idea, till you have made at leaſt ſome ſmall impreſſion thereof in your memory, diligently obſerving in your mental meditation, the length of the whole; Writing the firſt letter of the prin-

principal word, as in the fourth Rule the Golden Vowels, tranſcendency and order of the letters, with ſuch like conſiderations as chiefly conduce to imprint the written Idea firmly in your imagination: For ſeeing Writings make leſs impreſſion in the mind, then things, they muſt be more carefully and longer revolved in mind, that they may accompliſh by aſſiduity, what they cannot perform through imbecillity.

Theſe generally required in every written Idea, may ſuffice: Now I will deſcend to particular Rules; but conſidering that to treat of every particular kind of written Idea, would be both laborious and unneceſſary, I will onely inſiſt upon the more uſual, which are four, a Word, a Proof, a Phraſe, a Sentence.

A ſingle Word, and a Proof, cannot be ſuppoſed to have any principal Word, becauſe they be ſingular, which nevertheleſs muſt be carefully taken notice of as in the fourth Rule.

Let this Word (*Spagyrus*) be the Example of a Word to be imaginarily written, ſignifying according to *Paracelſus*, one which can dexterouſly diſcern good

from evil, truth from falſhood: Fancy the ſame thus written.

SPAGYRUS.

In the Inſcription I diligently weigh the length of the Word, the firſt letter, the figure and order of the other letters, their colonr and tranſcendency: Three are of Gold, *a*, *y*, *u*. three deſcend beneath the lower line, *p*, *y*, *g*.

In the inſcription of a Proof, beſides the Name of the Book, the quantity of the Numbers is to be carefully obſerved: Number being the meaſure of quantity, and therefore meerly related to viſible things, is facilely kept in mind; the only obſervation of the quantity of Numbers, fixeth them perfectly in Memory. Take an Example of a Proof.

Exod. 10. 16

The letters *e*, and *o*, are fancied of Gold, *x*, and *d*, are tranſcendents, the former aſcending above the line, the latter deſcending beneath.

In writing a Phraſe and Sentence, the firſt Word is to be heedfully obſerved; and

and therefore the first letter must be imagined very large, all the Vowels written with Gold, and the transcendents very largely extended, as is aforesaid, *Rul.* 4.

Moreover in writing of Phrases, all the Words except the first, must be supposed written with small letters, after this manner.

To entice with flattering words.
Conceited with vain glorious bubbles.

A Sentence consisteth of one or more clauses.

A Sentence of one Clause may be supposed wholly written with Capital letters, as,

NO CALAMITY IS ALONE.

THE LAW OF GOD IS THE LIGHT OF MAN.

Παντα φίλων κοινά.

FRIENDS HAVE ALL THINGS IN COMMON.

In Sentences of many Clauses, you may suppose all the words of the first Clause marked with capital letters, the rest with small letters: As

SOLA SALUS SERVIRE Deo; *sunt cætera fraudes.*

GODS

GODS SERVICE IS CHIEFEST BLESSEDNESS; *other things are deceits.*

QUANQUAM BONUM NON EST MALUM; eſt tamen bonum ut ſit malum. Auguſtine.

ALTHOUGH EVIL IS NOT GOOD; yet it is good that there ſhould be evil.

WHATSOEVER IS TO BE BELIEVED BY EVERY MAN IS TRUE.

But every wicked man is tō believe that he ſhall be ſaved:

Therefore it is true, that every wicked man ſhall be ſaved.

Here you muſt note, that every wicked man is not to believe abſolutely, that he ſhall be ſaved, but conditionally, *viz.* If he repent, and believe in Chriſt.

Another Example.

AUREAM QUISQUIS MEDIOCRITATEM DILIGIT; tutus careat abſoleti
Sordibus tecti, careat invidenda
Sobrius aula. Horat.

THE

THE GOLDEN MEANE WHO IS CONTENT WITHALL,
Wants no ſpacious Pallace, nor envied Hall.

By written Idea's you may conſerve all Characters, ſingle Letters, naked Numbers, calculations of Nativities, Coſmographical Deſcriptions and Proofs, as alſo all Words, Phraſes and Sentences, not to be aptly expreſſed otherwiſe.

Now having diſpatched all written Ideas, and ſuch as are ſingle, we will proceed to the compound.

CHAP. XI.

Of Compound Idea's.

THis kind is compounded of ſingle Idea's, repreſenting either a naked word or ſentence: A compound Idea ſignifying a ſingle word, conſiſteth of a Fictitious and written Idea; As for example:

If you were to remember (*Edline*) a friends Name, imagine (*Ed*) written on the oppoſite Wall on the right hand, and a *line* extended thence all along to the left aſide. So

So *Lambert* may be retained by a Lamb placed in one of the Repoſitories, and [*ert*] written on the oppoſite Wall on the left hand.

Many words may be conveniently repoſited by Idea's compounded of fictitious and written Idea's.

A compound Idea repreſenting an intire ſentence, is twofold, conſiſting either of a Direct and Written Idea, or of a Relative and Written Idea; the nature of both will appear perſpicuous by examples.

Example of an Idea, compounded of a Direct and written Idea.

In the third Book of *Ovid*'s Elegies, the Fable of *Jupiter* and *Danaes*, is thus morally applyed.

Jupiter *admonitus nihil eſſe potentius auro,*
Corrupta pretium Virginis ipſe fuit.
Dum merces aberat durus pater, ipſa ſevera,
Ærati poſtes, ferrea turris erat.
Sed poſtquam ſapiens in munere venit adulter
Prebuit ipſa ſinus, & dare juſſa dedit.

Jove

Jove having heard Gold was of greateſt power,
Would for a Maiden-head himſelf have ſold:
Without a Bribe, Father and Maid look't ſowre,
Braſs gates and Iron Walls did him withhold;
Till in a ſhower of Gold wiſe *Jove* deſcending,
The Daughter lov'd, the Father did befriend him.

To remember this Moral, imagine the ſtory of *Jupiter* and *Danaes*, drawn to the life in the upper part of a large frame hanging againſt the oppoſite Wall, and theſe Verſes of *Ovid* writ according to the uſual manner, in the lower part, which is vacant.

Another Example.

The ſeven Electoral Princes firſt inſtituted by *Otho*, third Emperor of that Name, and Pope *Gregory* the fift, are included by *Manlius*, in theſe Verſes.

Mogun-

Moguntinenſis, Trevirenſis, Colonenſis,
Atque Palatinus Dapifer, Dux portitur enſis.
Marchio Prepoſitus camere, Pincerna Bohemus.

The Prelates of *Mentz*, *Trevers* and *Colen.*

The *Palſgrave* Carver: [a]Marquiſs Chamberlain,

The [b]Duke Sword-bearer, Cup-bearer the [c]King.

a *Of Brandenburg.*
b *Of Auſtria.*
c *Of Bohemia.*

Suppoſe an Emperor ſitting on a throne in one of the Repoſitories, ſeven Princes ſtanding about him, and theſe Verſes writ on a table, hanging againſt the oppoſite Wall.

Another Example.

An Epigram of Sir *Hugh*, a vain-glorious Knight, taken out of *Nicholas Borbon.*

Sepe lapis motus non ſit muſcoſus, ut aiunt,
At barbam è bello retulit Hugo *domum.*

Moſs (as they ſay) grows on no rowling ſtone;
Yet Sir *Hugh* from the Wars brought a Beard home.

Ima-

Imagine an armed Knight, of a fierce Martial aſpect, with a long Beard, walking in a memorial place, bearing a white Shield on his left arm, wherein this Epigram is inſcribed.

Another.

An Epitaph upon the Empreſs *Matilda*, Daughter of *Henry* the Firſt, King of *England*; Wife of *Henry* the Fourth, Emperor; and Mother of *Henry* the ſecond, King of *England*.

Magna ortu, majorque viro, ſed maxima prole;
Hic jacet Henrici *filia, ſponſa parens.*

By Birth Great, Wedlock greater, greateſt in Progeny,
Here lies the Daughter, Spouſe, and Mother of *Henry*.

Fancy this Epitaph graven on the hither ſide of an Alablaſter tomb, ſtanding in a memorial place.

All Hiſtories, Acts, Fables, *A*pologies, Morals deſcribed in Verſe, or other Writing; alſo Epigrams, Epitaphs, *A*nagrams and Mottoes may be retained in Memory,

ry, by an Idea compounded of a Direct and Written.

Example of an Idea compounded of a Relalative and Written.

Theodore Beza writeth thus, under the Emblem of a man ſpitting towards Heaven.

Cernis, ut hic fœdo cœlum qui conſpuit ore,
Non cœlum, imo ſuos conſpuit ore ſinus:
Et tu cœlorum Dominum contemptor, in illum
Non quot verba jacis, tot tibi probra vomis?

This Drivil who doth ſpit at Heaven high;
Not Heaven, but his boſom doth defile;
So contemners of Divine Majeſty
Do hurt themſelves, not God, by ſpeeches vile.

In the upper part of a table hanging againſt the oppoſite Wall, imagine the picture of a man with his hands on his ſides, his legs ſtradling, and his head bended backward towards Heaven, ſpitting thereat; this *Tetraſtichon* written underneath, according to the uſual manner in Emblems.

Ano-

Another.

The ſame *Theodore Beza* hath another Embleme of a Circumference, equally diſtant on every ſide from its Center, with theſe Verſes.

Cernis ut hæc medium cingat teres undique punctum
Linea, & hinc ſpacio diſtet & inde pari.
Scilicet illa refert, quod nos tegit undique cœlum,
Tellurem hoc punctum quod tenet ima notat,
Cur igitur doleas? quorſum (dic quæſo) labores
Tu, patria pepulit quem pietatis amor?
Cœlum ſi verſus tendis, quocunque recedes,
Hinc ſpacio cœlum cernis & inde pari.

See how this Circumference doth incloſe
The middle point, like diſtant every where:
The Circle, Heaven round about us ſhows,
The Center noteth Earth which doth us bear.

Why then (I pray) thy labour blam'ſt thou ſo,
Who art expel'd thy countrey for Gods love?
If thou to Heaven tend, where e're thou go,
Thou ſeeſt all places like near Heaven above.

In the upper part of a fair large table, fancy a center and circumference to be deſcribed, with theſe Verſes writ underneath.

Another.

Magnus Ariſtoteles trutinando cacumina rerum,
In duo diviſit quicquid in orbe fuit.

Great *Ariſtotle* weighing all things here,
Concluded, in the World but two there were.

Suppoſe two Parallel circles drawn in the upper part of a table, in the center of which, let the figure 2. be written, and underneath this Diſtich, whereby is ſignified Subjects and Accidents.

Another.

Another.

τῆς δ' ἐρε τῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν,
Heſiod.

The Lord hath pleaſed openly to place
The ſweat of Virtue before each man's face.

Suppoſe the verſicle of *Heſiod* elegantly painted at the foot of *Cebes* table.

All Emblems, Hyeroglyphical Sentences or illuſtrated with ſimilyes, may be depoſited in Repoſitories by a Relative and written Idea; of which the Picture occupying the upper part of the Table, is a a Relative Idea, and that written underneath, a Scriptile. So much for compound Idea's, and all the other kinds.

CHAP. XII.
Of chuſing Ideas.

IT is ſufficiently manifeſt out of the five precedent chapters, what *Idea*, and how qualified, every thing to be remembred doth appropriate to it ſelf; but to render all more perſpicuous in this chapter, I will briefly ennumerate the Rules diſperſed in ſeveral places, for

choice of Idea's; though ſuch Recapitulation may be accounted tautology; yet it is very profitable; the Rules follow.

Rule 1. All Hiſtories, Actions, Fables, Apologies, common buſineſſes, viſible things, or conceived under a viſible form, all ſentences whoſe ſubject or matter is viſible, and without any dependent written illuſtration, ought to be laid up in the Repoſitories by a Direct Idea, in quantity equal, augmented or contracted. *Cap.* 1.

Rule 2. All Hiſtories, Actions, Fables, Apologies, Morals and Similyes, remarkable for ſome coherent Verſes or Writing, as all Epigrams, Epitaphs, Anagrams and Impreſſes are generally to be expreſſed by a compound Idea, conſiſting of a Direct and Scriptile. *Cap* 2.

Rule 3. All Emblems and Sentences illuſtrated by ſome notable Example, or expreſſed Hyeroglyphically, are to be beſtowed in Repoſitories by a compound Idea, conſiſting of a Relative and Scriptile, *Cap.* 2.

Rule 4. All Characters, ſingle Letters, naked Numbers, Calculations of Nativities, Coſmographical deſcriptions and citations, are to be always diſpoſed in Repoſitories by a Scriptile Idea.

Rule

Ruls 5. All ſingle words ſignifying no viſible thing, whoſe Idea either relative, fictitious, or compound of fictitious and ſcriptile, doth preſently occur, is to be ſo placed in the Repoſitory, either relatively, fictitiouſly, or compoundly: If no ſuch Idea occurr, then it is to be repreſented by a Scriptile Idea.

Rule 6. *A*ll Phraſes and Sentences inexpreſſible by a Direct Idea, may be conſerved by a Relative Idea, or compounded of a Relative and Scriptile, if any preſent it ſelf commodiouſly, or if no ſuch offer it ſelf quickly, by a Scriptile Idea. *Cap.*8.10. & 11.

So much ſhall ſuffice for choice of Ideas.

CHAP. XIII.

The manner of Repoſing Ideas.

NOw there remains to ſpeak of the manner of laying up Idea's in their places, to which purpoſe take theſe enſuing Rules.

Rule 1. Every Idea is to be placed in its order, *viz.* that which firſt occurreth

in the first place; the second in the second place of the first Repository; the the third in the first, the fourth in the second place of the second Repository; fift in the first, the sixt in the second place of the third Repository; the like method is to be used in all the Repositories, till all the Idea's be placed.

Rule 2. Due quantity, convenient site, colour of the Repository, and peculiar attributes, are to be imposed on each Idea, and very carefully minded.

Rule 3. After you have rightly disposed the first Idea of any Repository, note it very diligently with the eye of your mind, as if it really stood there, observing its kind, subject, quantity, site, attribution of the Repositories colour, and other such like peculiar attributes, if it have any. For example, whether the Idea deposited in the first place of any Repository (as to the kind) be direct; as to the subject, concerning a man; in respect of quantity, equal; in regard of sight, placed on the ground; and as to peculiar attributes, whether moving or yeilding a sound; go over all these things in your mind, saying, The Idea which I have here bestowed, is Direct,

rect, of a man, equal, placed on the ground, moving and yeilding a ſound: For by ſuch conſiderations an Idea is more firmly graven in memory.

Rule 4. After you have fitly diſpoſed the ſecond Idea of any Repoſitory, you muſt excogitate ſome apt relation thereof to the former, in reſpect of likeneſs or unlikeneſs of ſite, likeneſs or unlikeneſs of ſubject; or elſe in regard of the action of the latter Idea referred to the former; you can pitch upon no *Idea* which may not be related to the former by one of theſe five wayes, which ſhall plainly appear by example: if both *Idea's* of one Repoſitory, precedent and ſubſequent, be fixed to the wall, placed on a table, the ground, or under ground, *&c.* they agree in ſite: But if one be faſtened to the Wall, the other placed on a Table, on the ground or under ground, they are unlike in ſite: When the ſubject of both *Idea's* is Juſtice, Sin, a Man, War or Sleep, *&c.* they agree in ſubject; but when the ſubject of one *Idea* is Juſtice, of the other Drunkenneſs, the one of a man, the other of a ſtone, or any other oppoſite thing, they diſagree in ſubject. Take an

example of transferring the action of a latter Idea to a former: Suppose that a man in a Gown, sitting at a Table, and over-looking some Books of Accounts, with Counters lying ready to compute the total sum, be an Idea disposed in the first place of a Repository; and the Idea to be placed in the second room of the Repository, be a Farryer giving a Horse a Drench with a Horn: In this case, that the action of the latter may have some dependance on the former, imagine that the Horse (as soon as the drench is poured into his mouth) leaps back and disturbeth the man in his reckoning, who sits at the Table in the first place of the Repository. This mutual Relation of Idea's placed in the same Repository, is as it were a linking of them together, and doth admirably conduce to the remembrance of both.

Rule 5. If two or more distinct Idea's concur, whose relation to one another is found so near, as if they were combined together; bestow them in one same Memorial Place: As if the Idea immediately preceding be a Silver Bason full of fragrant Water, set upon a joyned Stool, and the subsequent Idea be

be an idle man doing nothing; you may conjoin theſe two Idea's in one, imagining that this man waſheth his hands in that odoriferous Water; ſo if the former Idea be two Virgins talking together, the latter a Skein of Green Silk, to join theſe two Ideas by a proper connexion, you may fancy that one of the Virgins holdeth the Skein upon her wriſts, whileſt the other windeth it off her hands into a bottom. In like manner if the Antecedent Idea be Scriptile, and the Conſequent likewiſe Scriptile, if ſo be you allow ſpace enough in the Table, the latter may be ſubſcribed under the former in a convenient diſtance from one another. Thus three Scriptile Ideas concurring together, if they be not too large for one Table, may be ſuppoſed written therein; the firſt in the higheſt place, the ſecond in the middle, the third in the loweſt, allowing nevertheleſs a fit diſtance. But alwayes when you comprize two or three Ideas in one place, you muſt remember carefully, that ſo many Ideas were conſtituted in ſuch a place.

Rule

Rule 6. When you have laid up any *Idea* in its *Place*, (whether it be in the firſt or ſecond *Room* of the *Repoſitory*) peruſe all the foregoing *Idea's* in their order, if you have time, that they may reſide more deeply in *Memory*, and make the ſtronger impreſſion in minde. *For as a School-boy by often reading over his leſſon, learneth it by heart*, ſo the more frequently you peruſe *Idea's*, the more firmly you will retain them.

Rule 7. Laſtly, have a care not to load your *Memory* with a more numerous multitude of *Idea's* then is fit, for as it is unwholſome to burthen the ſtomach above its ſtrength, ſo alſo to overwhelm the *Memory* with multiplicity of *Idea's*, doth lead into great confuſion. Temperate men admit only ſo much meat as they think they can well concoct; ſo do you only commit ſuch worthy things to *Memory*, as you truſt faithfully to remember; for it is better firmly to retain a few remarkable things, then many of mean baſe nature.

CHAP.

CHAP. XIV.

Of the practiſe of the Art of Memory.

I Think now convenient to illuſtrate the premiſed precepts by examples, whereby the practiſe of this Art, may be rendred more facile. Firſt, I will propoſe examples of common affairs, afterward of obſervations; Laſtly, I will briefly exhibit the Art of *Dictating*, and *diſcharging* of *Memory*.

Examples of ordinary buſineſs.

I. Suppoſe (as taking it for granted) you were to go to ſome great Market Town, it concerns not our purpoſe whether the place be known, or unknown, and intend in the firſt place to enquire the price of *Seed Barlie*: imagine then in the firſt *Place* of the firſt *Repoſitorie* (that is the part on the right hand) you ſee a man meaſuring *Barlie* out of a Sack into a Buſhel, with a company of men ſtanding about him,

as

as is the usual manner in *Markets*, not forgetting to fancy the *Bushell* handles to be *Gold*, that so the *Idea* in some part may be related to the *Repository* in colour, as is required in the sixth Chapter:

II. Moreover, That in the same Town liveth a *Labourer* whom you know, and must enquire out to work in your *Hay-harvest*; fancy him to stand in the second place (on the left hand) of the first *Repository*, sharpening his *Golden Sythe* on a *whetstone*, as it were preparing for such Rustical imployment: I say *Golden Sythe*, that it may participate of the colour of the *Repository*; this *Idea* agreeth with the former in sight and subject, for both *Idea's* of this *Repository* are of men, and placed on the ground.

III. Furthermore, That in your Journey, your minde full of Cogitation, is transferred from ordinary affairs, to *Philosophical* Contemplation, and in such Meditation you pitch upon something worthy further discussion; place the *Idea* thereof in the first

Room

Room of the ſecond *Repoſitory*; for example, if this were your Meditation; *Even as Terreſtrial exhalations condenſed are the materiall cauſe of the Thunder-ſtone, though engendered in the aire, which is no Matrix of ponderous bodies: So of the rayes (which are as it were exhalations) of celeſtial bodies, there is generated a certain ſubſtance, called* Quinteſſence, *which by commixion with the four Elements, through their tenacity, groweth into one with them, whereby they are altered, and indewed with new forms, according to the diſpoſition of the matter into which thoſe celeſtial rayes are conveyed, the hand of the Almighty directing them.* This *Idea* muſt be augmented, Chapter 3. Imagine therefore a multitude of *Thunder-ſtones*, heaped up in the midſt of the firſt *Memorial place*, of the ſecond *Repoſitory*, ſome of the uppermoſt guilded with *Silver*, to repreſent the colour of the *Repoſiterie*.

IV. A while after you call to minde ſome *Aromatical Spices* you are to buy: To remember which, fancy the ſecond place of the ſecond *Repoſitorie* converted into a *Grocers ſhop*, the oppoſite wall

wall garniſhed with Neſts of Boxes full of ſeveral Spices, with Titles writ upon the Boxes, after the uſual mode; two foot on this ſide the wall, let there ſtand a Counter, the Wares expoſed thereon you are to buy: as if the firſt thing you nominate to buy be *Pepper*, let a *Silver* Box full of *Pepper* ſtand upon the further end of the Counter; if the ſecond thing deſigned be *Nutmegs*, place a looſe bagge of *Silver gilt Nutmegs* in the middle of the Counter; if the third be *Sugar*, ſet a *Sugar loafe* on the hither end of the Counter, with a *Silver* ſtring tyed about the top, that it may in ſome part bear the colour of the *Repoſitarie*. In this caſe you muſt remember that three *Idea's* were beſtowed in one *Place*, whoſe coherence with the *Idea* in the other *Repoſitory*, is taken from their unlikeneſſe of ſight; for that *Idea* was heaped on the ground, theſe three are placed upon a Counter.

V. Your next incident buſineſſe is to remember to ſpeak with a *Counſellour* of the ſame town (a man of a very great repute and credit for knowledge in

in the Law) about a friends ſute depending in *Chancery*: Imagine that *Counſellour* in a Lawyers Gown, ſitting in a Chair, overlooking ſome writings, in the firſt *Place* of the third *Repoſitory*; ſeeing his Gown is black, you need no other attribution of colour of the *Repoſitory*.

VI. If another new occaſion preſent it ſelf to minde, as that you are to buy a piece of *Black Velvit* of a *Mercer* in that town; the ſecond *Place* of the third *Repoſitory* muſt be transform'd into a *Mercers* ſhop, a piece of *Black Velvet* neatly laid in folds of equal length, lying on the Counter, which doth in like manner as well denote the *Repoſitories* colour, as the Gown of the *Counſellour* ſitting in the former *Place*; whence alſo is deduced a manifeſt relation to the precedent *Idea*, the Lawyers Gown ſuppoſed to be lined with *Velvet*.

Examples of remarkable Obſervations.

If you dined the ſame day among many learned men at an *Ordinary*, and in their diſcourſe did obſerve ſome things

things worthy of further consideration; the *Idea's* of such Observations, are to be reposited in their following *Repositories*, in the same order as they occur.

I. The first Remarkable sentence may be this, *Desire of things not attainable, procureth wretched madnesse.* I would signifie this Sentence relatively, in the first *Place* of the fourth *Repository*, by some young man aparelled in *Blew silk*, *deeply enamoured* of a Virgine nobly descended, whose enjoyment he could not expect, weeping and lying on the ground, till surprised with *Melancholy*, he became mad: the truth of the Sentence is evidently demonstrated by this Example.

II. The second *Sentence* may be that of the Poet *Lucretius.*

Præterea si nulla fuit generalis origo
Terrarum & Cœli, semperque æterna fuere.
Cur supra bellum Thebanum, *& funera* Trojæ,
Non alias alii quoque res cecinere Poetæ?

Besides

Beſides if God did not Heaven create,
And Earth, they are Eternal, and each thing:
Beyond the *Theban* War, and *Troys* ſad fate,
Why do not Poets then, elder deeds ſing.

The *Idea* of this *Sentence* is to be compounded of a *Direct* and *Scriptile*; you muſt imagine the Wars of *Thebes* and *Troy* ſeverally depainted in the upper part of a large ſpacious Table, and beneath theſe Verſes of *Lucretia's* fairly written; becauſe it is put in the fourth *Repoſitory*, ſuppoſe a *Blew Line* three inches broad, drawn between the Pictures of *Thebes* and *Troy* beſieged: The *Line* is more remarkable in this *Idea*, ſhewing the Pictures to be devided into two equal parts, Chapter 6. The *frame* muſt hang againſt rhe oppoſite wall of the ſecond place of the fourth *Repoſitory*; this *Idea* may be referred to the *Idea* in the former *Room* from their diverſe ſituations, the precedent placed on the ground, this hanging againſt the oppoſite wall.

III. Let this be the third *Sentence*, *Every thing that is juſt, is not agreeable to equity*, Manlius Torquatus, *did juſtly, but not equally, when he commanded his ſon, a couragious young man (who had deſerved well of the Republick) to be beheaded, becauſe that contrary to his order, provoked by the enemy, he brought forth the Roman Legions and joyned battel in his father the Generals abſence, though he was Victor.* The *Idea* of this *Sentence* is *Direct*, to be placed in the firſt *Place* of the fifth *Repoſitory*; imagine a Martial man ſtanding there in compleat armour; a Plume of Feathers in his Creſt, of a ſevere frowning aſpect, a great Golden chain (the *Index* of his name) girt round about his body, holding a *Red Trunchion* in his right hand, applyed to his ſides, and ſeeming imperiouſly to command one clothed like an Executioner, holding an Ax ſprinkled with blood, to put his Sonne, arrayed in *Red ſilk*, to death.

IV. A man may wittingly do his neighbour a prejudice, without committing an injury; for if there be two Innes in one Town, the one Inkeeper muſt needs endamage the other,

ther, by endeavouring to draw Gueſts to his own Inne, yet is ſuch damage without injury, nor condemned by any Law. This *Idea* is *Direct*, but in quantity contracted. *I*magine therefore in the ſecond *Place* of the fifth *Repoſitory*, a Town elegantly deſcribed on a Table, hanging againſt the oppoſite Wall, containing two Innes, the ſigns of both ſuſtained by Poſts of a *Redcolour*; it hath reference to the former *Idea* in reſpect of ſubject, for Juſtice is the baſis of both *Idea's*.

V. *No excellent wit is free from ſome madneſs*, may be expreſſed *Relatively* by a learned man, who through too great intention of minde in ſtudy, is become frantick, wearing a *yellow* Plume of Feathers in his hat (yellow being the colour of the ſixth *Repoſitory*) and carrying ſome childiſh *Geugaws* in his hands, at which he laughs ſo heartily, that the *Reponant* heareth him; he is to be ſet in the firſt *Place* of the ſixth *Repoſitory*, near the oppoſite wall.

Ilia *a veſtal Virgine, great with childe by Mars, brought forth two twinns*, Romus *and* Remus *at one birth, which ſhee put forth to be nurſed by a notable harlot, na-*

med *Lupa*, of whom all Bawdy-Houſes after in *Latine* were called *Lupanaria*: Hence certainly aroſe the Fable, that they were nouriſhed by a She-Wolf: *Romus* in proceſs of time being created King, impoſed his own Name upon *Rome*, by the Citizens whereof in flattery, he was called *Romulus*. This is a Direct Idea; imagine in the ſecond place of the ſixth Repoſitory, a She-Wolf ſuckling two Twins with her dandling Dugs, as if they were her own Whelps, her neck inironned with a yellow Collar, which with howling doth divert the mad man in the precedent place from his mirth. This Relation is in regard of action, paſſing from the latter Idea to the former, according to the fifth Rule of the 13. Chap. Moreover both Idea's of this Repoſitory agree in clamorous ſound, and in their ſite on the ground.

Milo *of* Croton, *a famous Wreſtler, firſt crowned in the* Olympick *Games, when through age he had left off his youthful exerciſe, and travelled through ſome Woodlands of* Italy, *eſpyed an Oak near the way rifted in the middle, and willing (as is ſuppoſed) to try whether any of his ancient vigour remained, thruſt his hands into the Clefts of the Tree,*

Tree, to rend down the middle part; but the Oak thus forcibly writhed (ſo ſoon as his violence ceaſed) returned to its priſtine Eſtate, and cloſing faſt upon his hands, detained him a prey for wild Beaſts, Aul. Gell. Attic. Noc. 15 16. The Idea of this Hiſtory is Direct, of equal magnitude to be placed in the firſt place of the ſeventh Repoſitory, in the midſt whereof I fancy a cleft Oak full of Green Leaves and Acorns, in that cleft of which a ſtrong great limbed man, crowned with Laurel, is faſt held by the hands, who bending back his head and body, cryeth with a horrible vociferation, that you really ſeem not onely to ſee his wretched body, and the Beaſts preying about him; but alſo hear his outcries and lamentations.

VIII. *To drive forward the night with old Wives fables.* This phraſe is expreſſed by a Direct Idea, ſuppoſing the oppoſite Wall of the ſecond place in the ſeventh Repoſitory, converted into the form of a Chimney, containing a great Fire, about which ſome women ſit goſſipping, among them an old woman in a Green Gown (like an Ape in Purple) laughing and holding up her hands,

her countenance, geſture and action conformable, tells a Tale to the reſt, which affecteth the whole Conventicle of Women with mirth. The relation of this Idea to the former, ariſeth from the great noiſe in both, onely the former is a lamentable doleful ſound, this a merry jocund noiſe.

IX. *Men are certainly more ancient then the Heatheniſh Gods, becauſe theſe are the others invention.* The *I*dea of this ſentence is direct, *viz.* a Statuary in a Purple Waſtcoat, faſhioning an image, which is to be diſpoſed in the firſt place of the eighth Repoſitory.

X. Every particle of Snow, if it be not ſomewhat melted, is of a ſix angular figure, proclaiming the admirable Artifice of the Creator, to ſuch as curiouſly contemplate the ſame. The *Idea* of this Sentence is Direct, in quantity augmented; for ſeeing one flake of Snow is ſo ſmall, that beſtowed in a memorial place, it cannot be ſeen afar off; a heap of Snow is to be ſubſtituted in the middle of the ſtage of the ſecond place of the eighth Repoſitory; and becauſe this *Idea* hath nothing of Purple in it (the proper colour of this Repoſitory

pofitory) fancy a Purple Streamer two foot high, placed in the midſt of the heap of Snow, Cap. 6. The Relation may be deduced from the ſubject, there being Artifice in both *Ideas*, though of much greater excellency and admiration in the latter, then the former, Snow being a Divine Artifice, a Statue but humane.

XI. *There are three moſt beautiful Mothers, of three very deformed Daughters*; Familiarity *breedeth* Contempt, Truth *procureth* Hatred, *and* Peace *engendereth* idleneſs. This *Idea* is Direct, imagining in the firſt place of the ninth Repoſitory, three moſt amiable women in very rich Apparel, having Garlands on their heads, ſitting upon three-legged Stools, and giving ſuck to three crying miſhapen Children, lapped up in pure white ſwadling Clothes: The cry of the children gives this *Idea* a loud ſound.

XII. *A* Priviledge *is that which is granted in favour of certain perſons contrary to common right, and is called* Privilege quaſi privata lege, *that is, by a private law.* This may be expreſſed relatively, by ſome well known perſon deeply in debt, who procured a *Priviledge* for

himſelf fairly written in white Parchment, authorized with the Great Seal, to protect himſelf from moleſtation of Creditors: The Parchment of the ſame colour with the Repoſitory, excludeth all other aſſignation of colour as uſeleſs. Laſtly, A dependency upon the former *Idea*, may be deduced from a tranſient action, ſuppoſing that this man in the ſecond place, looking on the Women in the firſt place, doth ſalute them very curteouſly and civilly after the gentile poſture, by whom he is mutually ſaluted again.

XIII. *He doth not live, who takes no care but to live.* The *Idea* of this Sentence is Scriptile, and muſt be ſuppoſed written in a large white Table, noting ſuch obſervations as you had formerly delivered to this purpoſe, which may be ſuppoſed committed to the man ſtanding in the ſecond place of the laſt Repoſitory to hold, as having no other employment, whereby he is ſomewhat diverted from conference with the women; by this means both theſe latter *Idea's* are as it were one, Cap. 13. Rul. 5. and being depoſited in the ninth Repoſitory, needeth no attribution of colour

lour, as is ſhewn before, Cap. 10. Rul. 4.

XIV. The ancient *Gauls* and *Britains* uſed *Engliſh Maſtives* in Military ſervice, inſtead of Souldiers. *Strabo.* This Idea is direct, but contracted by reaſon of the great ſpace, to be aſſigned for a field Battel: Let therefore this skirmiſh of men and dogs be imagined interwoven artificially in colours to the life. in the hangings of the oppoſite Wall of the firſt place of the tenth Repoſitory, the Collars of the Maſtives of Cinnamon colour (the proper colour of the tenth Repoſitory, full of iron ſpikes.

XV *Good works juſtifie faith, faith juſtifieth the perſon*, is a Scriptile *Idea*; therefore I ſuppoſe this ſentence fairly written (according to the Rules in the tenth Chapter) in a large ſquare table, the frame of Cinnamon colour, hanging againſt the oppoſite Wall of the ſecond place. The relation of one *Idea* to the other, is taken from their like ſite both hanging againſt the Wall.

XVI. *Dic ubi tunc eſſet, cum præter, cum nihil eſſet?*
Tunc ubi nunc, in ſe, quoniam ſibi ſufficit ipſe.

Say where was God, when him beſide
Not any thing had been?
Then there where now, in himſelf, for
Himſelf ſufficeth him.

This is likewiſe a *Scriptile Idea*, and may be fitly comprehended in the table of the preceding *Idea*, obſerving ſuch Rules as are delivered concerning repoſiting a *Scriptile Idea*, and noting that two Idea's are comprized in this place, *Cap.* 13. *Rule* 5.

17. In the year 1530. in the time of *Charles* the fift, Emperor, the *Germane* Princes exhibited their Confeſſion of Faith at *Augſpurgh*, with a ſolemn proteſtation becaute of that perillous time, whence afterward they, and all ſuch as embraced the ſame confeſſion, were called *Proteſtants*. This Idea is Direct; but all the ten Repoſitories being already occupied, you muſt imagine ten other Repoſitories of the ſame colour as the former, to be uſed in the ſame order as was propoſed in the 16. Chapter: So the colour of the eleventh Repoſitory will be gold. I ſuppoſe in the firſt place thereof an Emperial Throne, adorn-

adorned with badges of the Empire, glittering with Gold and Gems, upon which the Emperor crowned with a Golden Diadem ſitteth, to whom his Nobles bare-headed, preſent their Confeſſion fairly engroſſed in paper.

XVIII. Philip *King of* Macedon, *ſent a Prolix Epiſtle to the* Laconians, *wherein he did require ſome things which did not pleaſe them: They returned him an anſwer containing but one ſyllable* (that is) Not, *which the Writer did deſcribe in ſo great a Character, that it equallized a large Epiſtle. Another time the ſame* Philip *menaced the ſame people, That if he did once invade their Countrey, he would cauſe an utter extirpation of them; the* Laconians *on the contrary ſent no other reply but this particle,* ei, *that is,* if; *inſinuating thereby, that the word* if *was well inſerted by* Philip, *who could never hope to penetrate their* Region: *Hence was derived the Proverb,* Laconical brevity. This is a Direct Idea, theſe two words fancied to be drawn in two ſheets of paper, with a Golden Margent round about, an inch broad, and paſted againſt an oppoſite Wall. Coherence with the former Idea offereth it ſelfe from ſimilitude of ſubject, ſuppoſing

that

that these two words [*not*, *if*] contain an answer to the aforesaid Confession presented to the Emperor.

XIX. *Passionate anger is temporary madness.* This sentence may be relatively exemplified in *Saul*, who transported with anger, endeavoured to smite *Jonathan* his most beloved Son and Heir, with a Javelin; imagining the point of the Javelin to be silver, that it may in something represent the colour of the twelfth Repository.

It will be unnecessary now to proceed further, because I think the precedent examples will sufficiently declare by what kind of Idea's all memorable things are to be expressed, and in what place to be deposited. If you please to essay the rehearsal of all the Idea's of this Chapter in their order, without looking in the Book, provided you have first read them over with good intention, I doubt not but you will ingenuously confess the great utility and certainty of this act.

Any man may easily apprehend, though he were never admonished, that observable notes of Sermons are to be laid up after the same manner, as these obser-

obſervations, which I have ſet down for better obſervation, as taken at a Banquet.

CHAP. XV.

Of Dictation and Repoſition.

MOreover, the practical part of this Art i perſpicuouſly ſeen in the Exerciſes of *Dictating* and *Repetition*.

The uſe of *Dictating* is, when a perſon is to dictate to ſeveral Scribes or Secretaries, what every one muſt write, ſo as to direct and exerciſe them all at once, which is frequently incumbent upon Princes and Generals of Armies in perillous times: In ſuch caſes there muſt be aſſigned a peculiar Repoſitory to every Scribe, wherein the affairs and ſentences by him to be diſpatched, muſt be repoſited in order; that is, the firſt Repoſitory to the firſt Scribe, the ſecond Repoſitory to the ſecond, the third to the third, the fourth to the fourth, and ſo forth if there be more: All Idea's of things to be diſpatched by the firſt Secretary, muſt have ſome attri-

attribution of Gold appertaing to them; all Idea's of the ſecond Repoſitory, ſomething of Silver; of the third, ſomething of black, of the fourth, blew, *&c.* In this caſe alſo it is permitted to place two, three, or more Idea's if it be neceſſary, in one place of a Repoſitory: All buſineſſes and ſentences being thus repoſited in order, & faithfully digeſted before in mind, it is no difficult matter by the firſt Idea of the firſt Repoſitory, to dictate to the firſt Scribe what he muſt write firſt; by the firſt Idea of the ſecond *Repoſitory*, to tell the ſecond Scribe what he ſhall write; by the firſt Idea of the third *Repoſitory*, to inform the third; and in like manner all the reſt in their order. Again, by the ſecond Idea of each Repoſitory, the ſecond ſentence is facilely delivered to each Scribe: By the third, every *Scribes* third buſineſs; by the fourth Idea their fourth, and ſo forward in the reſidue. This is the Exerciſe, which by ſome is called the Art of Dictating.

Repetition is when a man repeateth ſentences ſpoken by ſeveral perſons, ſo as to return each perſons ſentence in order as

it

it was delivered; as if ſix, ſeven, or more friends ſitting together (to experience your happy memory) do every one in order ſpeak ſome ſentence, to have them repeated again, after the ſame or a retrograde manner, which way they pleaſe; diſpoſe the Idea's of your firſt friends ſentences in the firſt Repoſitory; of your ſecond friend in the ſecond Repoſitory; of your third friend in the third, and ſo forward in the reſt. All which being rightly diſpoſed, you may with little trouble reſtore to every friend his ſaying, either in the ſame order as they were ſpoken, or in a retrograde or inverted order.

I have not thought expedient to illuſtrate theſe with Examples, becauſe I think them ſufficiently explained by what hath been already ſaid; as alſo, that this Exerciſe of Dictating and Repeating have little or no uſe, but vain oſtentation; though I have inſerted them here, it was not done as neceſſary, but becauſe the knowledge of them did not ſeem ſuperfluous for ſuch as are learned of this Art.

CHAP.

CHAP. XVI.

Of irregular Repoſition.

I Have thought good to annex a few words of irregular Repoſition, which is onely one Rule, that is, a real Repoſitory may be ſometimes ſubſtituted inſtead of a feigned, which irregularity is admitted upon a double occaſion:

Firſt, A thing it ſelf being at hand, may be fitly uſed inſtead of its proper Idea: As if a man ſitting in his Study, light on ſome Book whoſe ſheets are tranſplaced, which he intendeth when he goes forth of his Study, to ſend to a Book-binder to be amended: That Book is to be caſt at the threſhold of the Study, that the ſight thereof may admoniſh him departing, to get it bound: So alſo if Ink be wanting, an Ink-Glaſs or Bottle may be ſet by the Book.

Secondly, When a man muſt exonerate one or more Idea's, as ſoon as he hath repoſited them; as when ſomething offers it ſelf to a mans mind, talking to a powerful or rich man, which he judg-

eth

eth convenient to be communicated to him with the firſt opportunity, let him ſpeedily repoſite the Idea of that thing in the ſame houſe, field, plain, or whereſoever he then is, in ſome certain place converſant before his eyes, that he may be always put in mind to propound the ſame when occaſion ſerves: As if he think to do ſome friendly office for a perſon abſent, by preferring ſome buſineſs of his to the rich man; let him imagine that Friend always obvious in ſome determinate place in ſight, not ſuffering the object to ſlip out of view, till he have curteouſly performed his officious enterpriſe. Or if there intervene ſome thought of buying fewel, whereof the rich man hath great plenty, let him ſuppoſe a great quantity of Wood piled up in ſome place not diſtant out of ſight: This is all I have to ſay of *irregular Repoſition*.

CHAP. XVII.
Of depoſiting Idea's.

HAving ſpoken copiouſly of repoſiting Idea's, now I will conclude with Depoſiting them.

Depoſition of Idea's is, when things charged upon Memory by Idea's, are recalled, and the mind exonerated of them, the Memorial Places after ſuch Depoſition, being left empty, and prepared to recive new Idea's. Now in this caſe, if it happen at any time that an Idea negligently repoſited, is loſt or forgotten, when it ſhould be depoſited, the recovery thereof muſt be endeavoured by theſe enſuing conſiderations.

Firſt, This is always aſſuredly known, every loſt Idea did bear the colour of his Repoſitory, either in whole or part; therefore the firſt thing to be inquired is, in what reſpect the colour of the Repoſitory did agree with the Idea ſought; by this ſole conſideration, forgotten Idea's are oft diſcovered.

The

The Idea being not diſcovered thus, make diligent indagation for its relation to the Idea placed in the ſame Repoſitory, in regard of ſite, ſubject or action, *Cap.*14. *Rul.* 4. One Idea of a Repoſitory being known, doth eaſily call the other to mind, by mutual dependance whereby they were connexed together, unleſs there did precede very negligent Repoſition.

If ſtill you are diſappointed, happily you may find it out by repetition of ſuch things as are eſpecially remarkable in laying up Idea's, of which I have ſpoken in the 13. Chapter. That is by enquiring whether the latent Idea's was

In reſpect of kind { *Direct*, *Relative*, *Fictitious*, *Scriptile*, *Compound*, *Double*, *treble*, *&c.*

In respect of subject,
- Of God,
- Of Christ,
- Of the Holy Ghost,
- Of Angels,
- Of Men,
- Of Animals.

In respect of quantity,
- Equal,
- Augmented,
- Contracted,

In respect of site,
- Under ground,
- Upon ground,
- Upon a Table,
- Upon a Shelf,
- Against a wall.

In respect of attribution,
- Moving,
- Quiet,
- Giving a sound.
- Yeilding a smel.

An Idea is oft recovered by discussing these few questions in a mans thoughts.

If it be certain the forgot Idea was Scriptile, but the inscription is in oblivion, the first inquiry must be, whether it were a single word, proof, phrase, or sen-

ſentence of one or more clauſes; a ſingle word, proof, or principal word of a ſentence, may be regained by applying each Letter of the Alphabet in the ſame manner as is preſcribed in the ſecond Rule of Poetical Revocation, in the ſecond Book, Cap. 3. till you have obtained the firſt Letter; the other Letters may be found by tranſcendencies and gilded Vowels; the chief Word being obtained, the reſt comeeaſily to mind.

If you cannot yet diſcover the Idea, have recourſe to the third and fourth Rules of Poetical Revocation, 2. Book. 3 Chap. an Idea being revocable in the ſame manner.

Finally, if it continue irreparable by all theſe ways, let it paſs, and be no longer ſollicitous in ſearch thereof: For as a Book careleſly laid up in a Study, is not many times to be found when it is ſought, though you remove ſeveral Volumes; yet afterward comes to hand beyond expectation, when another Book is reached that ſtands by it: So it doth oft happen in this buſineſs, though an Idea negligently repoſited, cannot be found when it is ſought, yet at another time when a Notion repoſited in the cell of Memory

near it, is excited, that also of its own accord discovereth it self.

If a man do prudently follow these Rules of recovering latent Ideas, as with *Ariadnes* thred, he will doubtless wind himself out of the Labyrinth of blind Oblivion, and with admirable facility recall to mind forgotten sentences, and vanished *Idea's*.

FINIS.

A

TREATISE

Of cherishing

Natural Memory.

CHAP. I.

Of such as debilitate Memory.

NAtural Memory is a faculty which every man hath naturally to apprehend and retain note-worthy things; if Memory be diligent in its Function, endeavour must be used to conserve it unprejudiced; if it be impaired, care must be taken to have it restored and erected: *I* will therefore first treat of the conser-

vation of Natural Memory indamnified, afterward of the reſtauration thereof impaired.

Three things conduce to preſerve Natural Memory in good Eſtate, *viz.* Declination of ſuch things as debilitate Memory; uſe of ſuch things as corroborate the ſame, and a well inſtituted method of living, whereby the Memorative faculty may be moſt preſerved in vigor.

Things that debilitate Memory are theſe.

1. Unwholſome air that is infected with vapour of ſtanding-waters, Marſhes, Woods, Priſons, Dunghils, Common Sewers, &c.

2. Aire ſhut up from penetration of Wind and Sun; for air not purified by Wind or Sun, engendereth a malign venomous quality, like ſtanding water in Ponds and Lakes; therefore when you walk abroad, leave the Windows of your Chamber and Study open.

3. *Windie aire*, that is, agitated with violent winds.

4. *Aire* that procureth rain.

5 *Moiſt*

5. *Moiſt aire*, ſuch as diſcendeth a little before Sun ſet, and hovereth about the earth all night, and ſome part of the morning, eſpecially in Maritime places. Go not forth before the riſing Sun hath purified the aire by his Rayes, nor after Sun ſetting, when cloudy darkneſſe of night invadeth the aire.

6. *Aire* infected with ſmoke of ſtrong ſented combuſtible things, as *Sea coales*, *Weeds*, *Turfe*, *Dung* and *Char-coales*, unleſſe they be well kindled.

II. *Drinks*, *Broths*, and *Decoctions* made of unwholſome waters, offend the *Memory*, of which kinde is the water of *Powds*, *Marſhes*, of *Ice* and *Snow* diſſolved, as alſo of *Muddie*, *Salt*, *Bitter*, and *ill ſmelling water*.

Rain water, eſpecially falling in time of Thunder, or Lightning (becauſe it is lighteſt) is chiefly commended for Domeſtical uſes; but ſerveth only for preſent occaſion, by reaſon of its ſpeedy corruption: Fountain or Spring Water challengeth the next place, which devolveth from Mountains, through ſtony craggy clifts; to this ſucceedeth *River water*, when the channel

nel of the River is deep and gravelly; *Well-water* is ranked laſt, if it ſmell of Mudd; the Well muſt be cleanſed and purged by caſting in *Lyme*, and the bottome afterward covered with great ſtore of *Chalk*, through which the water bubling, is defecated and rendred more Salubrious. To conclude, the clearer, lighter, further diſtant from any taſte or ſmell, colder in Summer, hotter in Winter water is, the more wholeſome it is.

III. *Food* hurteth the *Memory*.

1. If it be crude, as raw fleſh, unboiled water, immature fruits, green hearbs, chiefly if they be of cold quality, *&c.*

2. If it be Vaporous, that is, repleniſh the head with groſſe Vapors, as *thick drinks, ſtrong wine, Beans, Peaſe, Garlick, Onyons*, &c. but *Onyons* are more noxious then the reſt, becauſe they loſe not their *Malignity* by *Decoction*, even then procuring the head-ach, offending the eyes by cauſing obſtructions in the Optick nerves, dulling the Senſes, and raiſing troubleſome dreams.

3. If it be very moiſt, and engender phlegme, as *Milk*, *Chickens* before they are

are feathered, young *Piggs* &c. eſpecially any food that hath a ſlimie taſt.

4. If it digeſt ſlowly, as *Cheeſe*, *marrow*, *fat*, principally of *Fiſh*, *fleſh* of *Cranes* and *Herons*, fruit included in ſhells, as Wall-nuts, Small-nuts, Cheſt-nuts, Almonds, *&c.*

5. Variety of diſhes, diverſity even of wholeſome meats is evil, of Sauces worſt of all, diſtracting the ſtomack by concocting food of ſeveral qualities.

Nevertheleſſe healthfull perſons may eat any meats, though they be eſteemed ſomwhat hurtfull, when the appetite doth as it were long; For ſuch victuals as the appetite doth greedily covet, the ſtomack doth earneſtly embrace, quickly Concoct and Tranſmit to the lower parts, whence they offend leſſe; however it is ſafer to eat ſuch meats at Dinner, then at ſupper.

IV. All *Repletion of Drink or food* is hurtfull, chiefly of Bread; too much *Repletion dulleth wit*, and is a great enemy to the *Memorative faculty*. *Plato* ſaith, *The ſoul is diſeaſed in a full fed body*. It is often ſeen by experience, that if a learned or wiſe man, accuſtomed to live ſparingly through poverty, be exal-

exalted to ſome eminent degree of dignity or honour, and doth afterward indulge his appetite by eating and drinking immoderately, he becomes leſſe learned and wiſe: The reaſon is by acceſſe of groſs humours to the brain, the Notional Figures imprinted therein before, by degrees wear out and vaniſh, and new figures take no ſuch deep impreſſion, but are quickly eraſed through overmuch humidity of the brain. Fly therefore *Drunkenneſſe* and *Gluttony*, as the mortalleſt enemies of a good *Memory*.

V. *Sleep* offendeth *Memory*. If it be Firſt, overmuch. Secondly, if taken in a windy place, or under *Lunar raies*. Thirdly, in the day, moſt of all with ſhoes on, or being miry. Fourthly, upon the back, for it preventeth expulſion of Excrements, at mouth and noſtrils, their proper conveyances, and cauſeth their Conflux to the back, whence ariſeth Obſtructions. Fifthly, upon the belly, becauſe it endamageth the eyes, being dangerouſly prejudicial to ſuch as are moleſted with Rhumes in their eyes.

VI. *Venus*, 1. if it be immoderate.

2. Upon

2. upon a full ſtomack. 3. when the body is leſſe moiſt, as at New Moon, in time of hunger, &c. 4. when ſleep doth not follow, for it is requiſite that the looſned members of the body, be refreſhed by enſuing ſleep. Perſons very young or very ancient, of a frigid conſtitution, and all ſuch as finde inconvenience after the act, muſt wholly abſtain therefrom.

VII. Coldneſſe of the hinder part of the head, of the neck, ſtomack, belly and feet.

VIII. Labour or exerciſe of body. 1. Exceeding moderation, which exhauſteth ſtrength. 2. In windy or moiſt places. 3. On a full ſtomack, which repleniſheth the head with crude Vapors, & augmenteth Choller.

IX. Idleneſs.

X. Perturbation of mind; as anxious care, fear, grief, too much baſhfulneſs, covetous hope, Jealouſie, &c.

XI. Filthy deſires, as avarice, envy, thirſt of revenge, luſt, love of harlots, and the ardent Paſſion, *Love*.

XII. Raſh anſwers.

XIII. Diſorderly reading of Books, imitating Children in trivial Schools.

XIV.

XIV. Night ſtudy.

XV. Wearing head-hair over long.

XVI. Dipping or waſhing the head in cold water.

XVII. Diſtraction of mind about ſeverl ſtudies at one time, as if a Schoolmaſter be intent at his private ſtudy, when his Schollers attend and repeat their leſſons.

CHAP. II.

Of things corroborating Memory.

OF this kind are theſe that follow.

1. Wholſome Air, that is clear, light, ſweet, open, milde, ſpeedily growing warm with the riſing ſun, and cold with his ſetting.

2. Sweet ſents, for they comfort the heart, brain and mind, in ſome ſort nouriſh the Spirits, and indue the brain with a tenacious quality, whereby it is more apt to retain *Idea's*. This is experimentally proved in hony compoſed of the breath of flowers, mingled with morning dew, the ſubſtance of hony being gummy.

3. Of

3. Of meats.

First, All such as ingender good nutriment, that is, which procreat pure bloud, full of Spirits; such are Capons, Partridges, Pheasants, Weather, mutton, Goats flesh, and like meats as administer pure aliment to the Bodie.

Secondly, Brains of Partridges, Sparrows, Hares, Conies and Hens, which being dryer then the brains of other creatures, are thought to profit *Memory* very much; if *Wekerus* may be credited, brains of Hens frequently eaten, hath recovered diverse persons of the Phrensie.

Thirdly, These herbs used in sauces, *Bawm*, *Bugloss*, *Watercresses*, in commendation of which there is extant a Proverb, *Ede nasturtium*, Savorie, Beets, Pennyroyall, Hysope, Tyme, Nigella, Rosemary flowers, Carduus Benedictus, these are not onely beneficial to exacuate the *Memory*, but do also exhilerate the minde, and eaten last at supper, procure pleasant dreams.

4. Washing the feet once a moneth in water moderately heated, wherein *Bawm*, *Cammomill*, *Bay leaves*, and other odo-

odoriferous hearbs have been boyled.

V. Exerciſe.

1. If Ifit be moderate, thereby unprofitable excrements are expelled, natural heat augmented, the motions of the Spirits rendred free, the body recovers vigour, and the ſoul made more apt to perform its functions.

2. If it recreate the Spirits and all parts of the body exerciſed, alſo the Breaſt and Lungs by vociferation, ſuch are ſhooting, bowling, hunting, hawking, but ſtool-ball playing, is by *Gallen* preferred before them all.

3. Such as is done upon an empty ſtoſtomack.

4. In delightfull places, not ſubject to wind.

Exerciſe muſt be moderate at firſt, more vehement in the middle, more remiſs at lattet end: Moreover let preparation precede exerciſe, by evacuation of the belly, bladder, & noſtrils, *&c.* and extenſion of the members; in like manner after exerciſe, there is required ſtretching of the members, modederate friction of the body with warm linnen, and cohibition of the Spirits.

Fi-

Finally, your apparel close fitted, walk leisurely abroad, if the winde breath a gentle gale, otherwise within doors. Such persons as are of exceeding hot and dry Complexions, must abstain from laborious excercises, using such as are moderate and provoke sweat less.

CHAP. III.

Of a prescript order of life.

NOw in the next place I will deliver some precepts or Rules of well ordered living, (chiefly regarding Students, for whose sakes this work was undertaken) in such sort that the *Memorative* faculty may be benefitted. The Rules are these.

Rule 1. *Divine assistance* is to be diligently and frequently implored in Prayer, to sanctifie our souls with Celestial grace; for as the milde influences of Celestial bodys immediatly transfused into our corporeal, contribute much to the good estate thereof: so Divine influences of grace, infused

by God into our ſouls, recreate and reſtore them much more: And ſeeing divine irradiations are alwaies voluntary, there is doubtleſs no Rule more powerful or efficacious to procure the Lords good will towards us, then pious ſupplications made to God in Chriſt, as *James* teſtifieth in his Epiſtle, 5. Chap. *ver.* 16, 17. nor is it imprudently ſaid,

Cedunt aſtra Deo, precibus Deus ipſe ſuorum.

The Stars give place to God, he to his peoples prayers.

Rule 2. Comb your head every day backward, to looſen excrements from the hair roots, let it be done faſting, ſo ſoon as you are ready in a morning. Combing the head (the ſtomack extended with meat) is very dammageable by alluring humors into the vains.

Rule 3. Excrements of the mouth are to be vacuated by ſpitting, of the lungs by hauking, of the noſtrils by wiping as oft as there is a motion. It is more healthy to eject ſuch ſuperfluities by the mouth and noſtrils, than to

than to lade the ſtomack with excrements of Gormandiſing: the brain alſo is much impaired by impure exhalations aſcending from unclean ſtomacks.

Rule 4. Urine, Ordure, and Winde, muſt be exonerated at the firſt motion; many by retaining Urine, and other excrements, have been ſeized by dangerous and mortal diſeaſes.

Rule 5. Wholly abſtain from all Evacuations by virtue of Phiſick, as *Purges*, *Vomits*, *Blood-letting*, unleſs very urgent neceſſity compel you. *Phlebotomy* and *Purges*, as well as they do expel evil humours, exhauſt the good and profitable, yea the Vital Spirits, whereby naturall virtue doth decay. Therefore *Plato* in *Timeo*, forbad the uſe of *Purgations*, when the cure of the body might be otherwiſe accompliſhed.

Rule 6. To eat twelve Raiſons of the Sunne ſtoned, every morning, without drink, inſtead of breakfaſt, conſerveth *Memory*, comforteth the ſtomack and Liver, diminiſheth Phlegme, augmenteth blood, and preſerveth youth.

Rule 7. Let your Supper be larger then Dinner, becauſe the ſubſequent diſtance of time is longer; but ſuch as are incumbred with nocturnal diſtillations, (as old men, and cold conſtitutions) muſt eat more plentifully at Dinner then Supper. At meals hot things are to precede before cold; things of eaſie digeſtion before things of hard; and liquid things before ſolid, for their better concoction in the ſtomack. All ſolid meat requireth long chewing: Drink muſt be ſwallowed leiſurely by degrees: Beware of conſuming much time in eating and drinking. Eating too ſlowly is as noxious as eating overfaſt. Conclude your meat with a piece of Bread, Coriander Confects, Marmelade of Quinces, dryed Pears, or the like. Laſtly, let the quantity of Food be proportionable to the takers ſtrength, not his appetite; for as *Varro* ſaith, *It is one thing to ſuffice a man, another thing to ſuffice humanity.*

Rule 8. Obſerve conſtant accuſtomed hours of eating: Nature coveteth to perform her office of concoction at certain limited hours, as is manifeſtly ſeen in fits of intermitting Feavers: Moreover after Supper drink not at all (enſuing ſlee p

ſleep will moiſten ſufficiently) nor between Dinner and Supper, unleſs you be very thirſty, or ſo accuſtomed by long uſe; yet ſuch vicious cuſtoms are to be omitted by degrees.

Rule 9. Refrain from labor both of body and mind after meats, ſpend about an hour in delectable diſcourſes with company ſitting, ſtanding or walking gently. Sitting near the fire after meat, doth much impede digeſtion, by revocation of the internal heat to the external parts: Likewiſe after Supper abſtain as long from ſleep, it being very obſtructive to the brain to ſleep upon a full ſtomack.

Rule 10. At bed-time ſhut all the Windows of your lodging, that no Winde may enter; and alſo the Window-ſhuts, leaſt *Lunaries* penetrating the Window, moleſt you ſleeping. Sleep under the Moon-beams cauſeth head-ach, though it doth not hurt ſuch as are awake. Let your head and ears be covered; yet too much covering offendeth the head. When you go to bed, firſt lye down on your right ſide, your head onely ſo much elevated, as in height may equallize your left ſhoulder, your arms and thighs ſomewhat contracted; by ſuch poſition of

body, ſtomachical heat is encreaſed: when you are about to ſleep, turn on your left ſide: Again, when you awake, turn on the right ſide, and extend your legs at full length: Let your ſleep be equal to your waking, not in time, but proportion, leſt the brain be too much exſiccated by watching, or moiſtned by ſleeping.

Rule 11. Elect learned men well educated for Companions and Conſorts, ſuch as near as may be, whoſe converſation may render you better and more learned, not ſuch as your ſociety may improve. *I*t is a notable argument we may be infected by the manners of thoſe with whom we converſe, ſeeing Education among Countrey Clowns, makes men ruſtical; among godly people, makes men pious; thoſe who live with learned men, grow more learned; and they which are educated in Families of noble men, ill governed, are moſt commonly ſcoffers & drunkards. So powerful is the cuſtom of thoſe among whom we live, that it is of greater efficacy to form mens manners, then natural inclination it ſelf; you cannot therefore be too curious in choice of your company.

Rule 12. The mind muſt be conſtantly exerciſed in learning ſome ſentences by heart (yea though there be no need) that the faculty of remembring may be quickned by uſe and practice; for as corporal vigor is continually augmented by labour and exerciſe, and diminiſhed by ſloth and neglect of labour, ſo the mind accuſtomed to diligent ſtudy of learning, gains ſtrength, by eaſe and idleneſs is impaired: As frequent diſputation rendereth Students skilful Logicians, and cuſtomary Preaching makes a man an eloquent Orator: So frequent practice of learning by heart, maketh Memory more prompt in operation. There is nothing ſaith *Ludovicus Vives*, doth more delight in pains and labour, then Memory, nor doth ſooner corrupt and periſh by idleneſs; therefore ſomething muſt be learned every day (though there be no neceſſity) if it be onely but to prevent ſtupidity of Memory, which of all Diſeaſes is moſt pernicious to it. Hence theſe two Verſicles aptly repreſent a Rule.

Sepe recordari medicamine fortius omni,
Solus & artificem qui facit, uſus erit.

Practice of Memory doth more conduce
Then Medicine, Skill doth ariſe from uſe.

Rule 13. The apteſt time for Study, is when the Stomach is empty, then pureſt ſpirits aſcend from the heart to the brain. Hence *Aurora* is eſteemed moſt grateful to the *Muſes*; it is alſo convenient to repeat every night briefly what you have ſtudied by day, which is reported to have been *Pythagoras* his cuſtom. *It is a wonderful thing, and the reaſon not eaſily perceptible* (ſaith *Quintillian*) *how much firmneſs one nights interpoſition doth contribute to labour, whether quiet, mature, or concocted*; ſo ſoon as ſleep is ſhaken off, the ſame things are to be rehearſed again, which were meditated before ſleep the evening laſt paſt, otherwiſe nocturnal lucubration doth yeild little benefit.

Rule 14 Let no man devote himſelf to a Study or Profeſſion for which he is unapt by Nature; whatſoever Science you adviſedly make choice of, delight therein, employ all diligence in ſtudying the ſame, accounting it greater glory to excel therein, then to be able trivially to diſpute of many other Arts.

Rule

Rule 15. Addict your ſelf to the skilfulleſt Maſter in that Profeſſion you have choſen; give attention to him with deep admiration, as to one delivering Oracles; forſake him not till you participate of the profoundeſt myſteries of the profeſſion. Many would have proved ſingular, had they not eſteemed it a ſhame to be Schollars too long.

Rule 16. Read the choiceſt Authors, ſuch as do not force their Books with trifles: Seeing we cannot be ignorant, that ſtudy exhauſteth the Spirits, we muſt have a care of conſuming them in reading unlearned Commentaries of illiterate men.

Rule 17. Covet not to read many Books, but to underſtand perfectly what you read. It doth not ſo much concern Bodily health, how much we eat, as how well we digeſt what we eat: So deliberate Reading is more advantagious then confuſed.

Rule 18. Follow the conciſeſt method in ſtudy; for as in going a journey, he which taketh the ſhorteſt and plaineſt way is leſs defatigated at Evening, then he that diverteth to rough or by-wayes; ſo it is in this caſe; the more ſuccinct method

thod we obſerve in learning any Science, the more and ſpeedily we attain the ſame.

Rule 19. Apply not your ſelf to ſolitary Study, if you can procure any Companions in the ſame, at leaſt uſe frequent conference with others, of things pertaining to Diſcipline.

Mutual Diſcourſe about profitable queſtions, will not onely promote your Studies much, but alſo bring promptneſs of tongue, rendering you more capable to ſpeak publikely.

Rule 20. To conclude, if your mind be at any time diſturbed with ſtudy, uſe a little relaxation. It is better ſtudy be intermitted, then the underſtanding overwhelmed.

Arcus enim ſi nunquam ceſſes tendere, lentus erit, as ſung the Poet; A bow that is always bent, will ſtubborn grow. Recreations of the mind onely, are muſick, diſputes with merry facetious perſons; beholding ſolemn ſpectacles, *&c.* Some ſcantling of time muſt be alſo allowed for daily exerciſe of body, but not in the morning, to be ſet apart for more ſolid Studies; rather in the afternoon, or a little before Supper, that the heat extract-

ed

ed externally, may have recourſe before you take refection.

CHAP. IV.

Of reſtoring a debilitated Memory.

HAving premiſed Rules for conſervation of Natural *Memory* in good eſtate, I will next preſcribe ſome helps for the ſame debilitated.

Imbecillity of Natural Memory proceedeth from too much heat, coldneſs, moiſture, or dryneſs of the brain. Overmuch heat waſteth and conſumeth animal ſpirits; too much coldneſs obſtructeth motion of the Spirits lodged in the Cells of the Brain; ſuperfluous dryneſs cauſeth ſuch callocity, that the ſpecies cannot be imprinted: Redundant moiſture doth eraſe and obliterate forms of things, as ſoon as they are imprinted. If there happen exceſs in two qualityes (as if the Brain be hot and moiſt, cold and moiſt, hot and dry, or cold and dry) the Brain, and conſequently memory is more infeſted. Therefore the whole buſineſs of curing debilitated memory, conſiſteth in augmen-

augmentation or diminution of callidity and humidity of brain.

Weakneſs of memory ariſeth from ſome ſmall indiſpoſition or Diſeaſe; if it be onely indiſpoſed through bad dyet or diſordered courſe of life, thoſe precepts are to be obſerved which are aſſigned particularly to every man, according to his conſtitution in the ſixt Chapter, not neglecting the general dyet before preſcribed, and common rules of living delivered in the former Chapter, ſo far as is found agreeable to each mans Temperament.

That a man may better judge of his brains temperament, I have thought neceſſary briefly to enumerate the ſigns of the brains temperament, collected out of the works of learned Phyſicians. Although the temperaments of the brain as to degrees of quality, are almoſt innumerable, yet they are reduced to nine more general, the ſigns of which I will demonſtrate in few words.

CHAP.

CHAP. V.

How to diſcern the temperament of the BRAIN.

IN the firſt place take the ſignes of a temperate Brain, which are theſe: The poſſeſſors thereof are not offended with heat, cold, moiſture, or drineſs, procured from external cauſes; they alſo enjoy intire ſences, moſt apt to learn all Diſcipline and good Arts, nor are they haſtily precipitated into paſſions and perturbations of mind; their dreams are few and pleaſant, ſometimes they dream of flying, becauſe their bodies, incumbred with no excrements, ſeem indued with very great levity and agility; ſometimes they dream of Stars, and ſuch like ſplendid things, the colour of ſuch perſons hair (if they live in temperate Regions) whiles they are children, is yellowiſh; when they are men, a deep yellow; then alſo the hair of their heads becomes curled, in age they wax hoary ſlowly, and are ſeldom bald. To conclude, they are moderate in all things, both in animal faculties, (as pulſe, reſpiration, ſleep, &c.) and

and in redundancies, as Excrements of the Ears, Noſe, Mouth, and ſuperfluities of other parts, all which in quantity and quality are found to be in mediocrity.

II. Signs of a hot Brain. When heat predominates, the Head is hot in feeling, the parts about the head are hot and ruddy, the eyes are red and quick in motion, the veins conſpicuous, hair begins to grow upon the head preſently after Nativity, and encreaſe apace; ſuch as far exceed temperate perſons in heat, have black curled hair on their heads, which in age doth ſhed, and cauſe baldneſs: Superfluities of their pallats, noſtrils, eyes and ears are few, their ſleep is ſhort, and not deep; their heads are offended with hot meats, potions and odours, ſo much the more if theſe things be naturally hot: Pulſe and Reſpiration is quicker then in perſons poſſeſſed of a temperate Brain; they excel in memory, are agile in their actions, prone to wrath and venery, and enjoy perfect ſences.

III. Signs of a cold Brain. If coldneſs predominate, the Head is cold in touch, ſcarcely any red doth appear in the face, and that in cold ſeaſons converted to a bleak blewiſh hue, their eyes are weak,

their

their veins inconſpicuous, their Pulſe and Reſpiration more ſlow then in temperate perſons, their hair grows not till ſome ſpace after birth, thin, ſmooth, not ſhedding and turning hoary, without baldneſs; their head is ſeldom hurt by hot, but facilely offended by cold cauſes, whence proceeds frequent diſtillations, rheums, ſtoppings, ſtuffings and pozes of the Noſtrils; they are ſleepy, timorous, ſlow to anger, leſs deſirous of Venery; their memory is treacherous, mind ſtupid, and ſences weak, eſpecially their hearing; ſubject alſo to ſwimmings of the Head, called *Vertigo*.

IV. Signs of a moiſt brain. In ſuch in whom moiſture doth abound, the head-hair is plain and copious, plenty of hair proceeding from moiſture, as colour doth from heat, for which cauſe moiſt brains never wax bald; their hair alſo ſeemeth bedewed with an airy oily fat humour, if it ariſe from natural humidity of the brain, or elſe with a wateriſh thin humor, if procured by preternatural humidity of Brain: *M*oreover ſuch people have dull wits, are ſlow in motion, retain faithfully in memory things lately paſt, but forget things acted long ſince;

their

their ſence of ſmelling is weak, their other ſences imperfect; they abound with Excrements expelled by the noſe, mouth, eyes, &c. their ſleep is long and deep; they dream ſometimes they are in jeopardy, and unable to move themſelves from the place, becauſe bodies laden with ſuperfluities are made ſluggiſh.

V. Signs of a dry Brain. Dry Brains learn ſlowly, and do not eaſily forget; ſuperfluities of Noſtrils, Eyes and Palate are few, but Ear-wax much; their Eyes are hollow, the hair of their heads hard and curled, growing ſpeedily bald.

VI. Signs of a hot and moiſt Brain. Such as partake of hot and moiſt brains, have hot heads, humours alſo find paſſage through the ſutures of the Scull, they have a good colour in their faces, their eye-veins are conſpicuous, head-hair copious, ſtreight and yellowiſh; their ſences ſomewhat dull, ſoon grow bald, prone to Venery, quicker in motion then temperate people, propenſe to anger, yet not cruel; cannot watch much, yet are they vigilant, oft ſee obſcure Viſions in Dreams, their Excrements are copious.

VII. Signs of a hot dry Brain. They which are poſſeſſed of a hot dry Brain, are ſlender of Body, yet their joynts and muſcles firmly knit together; they have great Veins, perfect Sences, compleat nimble motion, a ſtrong loud ſounding Voice, hard brown Skins, their Head-hair grows ſpeedily, being black and curled, but ſheds ſpeedily; their bodies are very hairy, they excel in wit and memory, are inconſtant in their Opinions; their ſleep is light and ſhort, dreaming moſt commonly of fiery things; they are little eaters, have few excrements, and are audacious, proud, liberal, temeracious, and prone to Venery.

VIII. Signs of a cold moiſt brain. Such as are indued with cold humid brains, have dull ſences, weak pulſe, ſlow motion, heads repleniſhed with ſuperfluities, rendering them obnoxious to Rhumes and Poſes; their ſleep is much, great and profound; they dream of water and watery meteors, as ſnow, rain, hail, *&c.* ſeldom become bald, are not long angry; finally, they abound with ſuperfluous humours.

XIX. Signs of a cold dry Brain. Such as partake of a cold dry brain, enjoy ſound intire ſences in youth, which pre-

ſently begin to decline, they ſoon grow old and hoary; the Veins of their Eyes are inconſpicuous, little annoyed with excrements, but eaſily prejudiced by cold cauſes; they often dream of ſmoake, myſts and great darkneſs: If cold predominate over dryneſs, they grow bald more ſlowly; if dryneſs exceed cold, more ſpeedily; Reſpiration and Pulſe is more ſlow and rare, they participate of ſmall quantity of Blood; have ſomewhat hard bodies; to conclude, they are not quickly pacified being angry.

CHAP. VI.

Of Dyet properly convenient to every temperament.

HAving expoſed to your view the ſigns of the Brain's temperament, Order requires I ſhould in the next place ſpecifie a particular Dyet for every temperament, onely omitting the firſt kind, compounded of an equal Commixtion of the four qualities for whoſoever is poſſeſſed of ſuch a temperament of Brain, or nearly related thereto, enjoyeth a good memory, and therefore needeth no Phyſi-

Phyſical Precepts; the chief buſineſs incumbent on ſuch a bleſſed Eſtate, is to preſerve it, by ſhunning all things pernicious to the memorative faculty, and uſing thoſe profitable things before preſcribed.

II. If the Brain ſuffer through exceſſive heat, endeavour muſt be uſed to qualifie the ſame; perſons ſo infeſted muſt abſtain from all things augmenting or exciting heat; ſuch are moſt Aromatical Spices, as, *Pepper*, *Ginger*, *Cloves*, &c. All ſorts of Wine and ſtrong Drink; Garlick, &c. violent exerciſes muſt be eſchued, and hot Solar beams, eſpecially at noon and after meat, as alſo ſtudy after Supper; let ſuch perſons eat cold ſowr fruits after meals, ſmell often to things of a cold ſcent, as are Violets, Roſes, Saunders, natural Camphire, Roſe-water, Wood-bine Flowers, *Mullein*, *&c.* recreate their Spirits ſometimes in Gardens, where Flowers and odoriferous Herbs breath a fragrant ſmell, walking in the ſhade: So ſoon as they are ready in a morning, let them waſh their faces in cold water, dipping their eyes open therein, that the water may ſoak and refrigerate their eyes; in like manner at E-

vening towards Bed-time, let them anoint their temples, and two uppermoſt Spondyle, with Oyle of Roſes, which doth diminiſh the heat of the Brain, and alſo procure ſleep, which hot brains want not a little.

III. If the Brain be over-cold, it muſt be tempered by abſtinence from things of a refrigerative nature, and uſe of hot things; perſons afflicted with a cold Brain, muſt deſiſt from uſing all things which cool the Brain, as Lettice, Musk-Melons, Brown-bread, Brains of living Creatures that are humide, as of Calves, Pigs, *&c.* unripe fruits, green herbs, unboiled water, *&c.* Let them decline the Moon and Northerly Winds, eat hot victuals, uſe theſe Aromatical Spices, being very profitable, Pepper, Cloves, Cinnamon, Mace, Nutmegs, Ginger, Juniper-Berries, Ivory-ſhavings, *&c.*

Hot Odours comfort the Brain, exhaled from Balm, *Mint*, Galangal, Roſemary, Lignum Aloes, Oranges, Amber, *Musk*, *&c.* *Moreover* Green Ginger eaten faſting twice or thrice a Week, in quantity of a ſmall Nut, doth much commodate a cold Brain. Likewiſe Wine of good colour, taſte, and Odour taken mo-

moderately. It is expedient once a month to waſh the hinder part of the head and neck toward bed time, with hot water, wherein *Balme*, *Cammomile*, *Sage*, *Bay-leaves*, *Hyſſope*, *Fennel*, *Sweet-Marjerome*, &c. have been decocted; Laſtly, Unction of the nape of the neck, and two uppermoſt ſpondyles with tepid oyl of *Dill* or *Rue*, adminiſtreth great benefit to a cold *Memorie*.

4. If the brain abound with ſuperfluous humors, care muſt be takento conſume them, and reduce the brain to its due temper. Let moiſt brains therefore abſtain from all humid and Phlegmatick things, as *Broths*, *Pottage*, *Milk*, *Swines fleſh*, eſpecially *Pigge*, young *Lambs*, *Chickens* before they are plumed, *Musk-Melons*, &c. Let them refrain from uſe of *Garlick*, *Onions*, *Strong Drinks*, and all other things which repleniſh the brain with groſs Vapors; and be careful their food be free from all *viſcoſity*, leſt through augmentation of Phlegmatical matter in the brain by flymie meat, they render themſelves obnoxious to *Apoplexies*, *Lethargies*, or *Palſies*. Let their meat be well ſeaſon-

ed with ſalt, for that doth very much exiccate and cut Phlegmatick humors, and rarifies the Spirits, being beſt of all ſauces for moiſt brains. Let them ſhun Southern winds, and all things repleniſhing the head with humors. Chewing of Maſtick with Ginger and *P*ellitory of *Spain*, doth mightily purge the head of *P*hlegmatick ſuperfluities; the ſame effect is procured by Sage held ſome ſpace in the mouth: it is alſo ſalutiferous to ſwallow a grain of the pureſt white Frankincenſe. Tobacco (ſo called from the Iſle *Tobacque*) temperately taken, is beneficial for moiſt brains, chiefly when the head is repleat with more then uſual ſuperfluities, but too frequent uſe thereof decayes Radical moiſture, augmenting Rhumes and diſtillations by accident; for as a Well (the more it is exhauſted with buckets) doth more abound with water, ſo the head frequently evacuated by ſmoke of Tobacco, is dayly repleniſhed with greater abundance of humors. Juyce of *Citrons* taken faſting is much more excellent to digeſt Phlegmatick matter, then Tobacco, which I think, no man that

makes

makes experience will deny.

5. If the brain be too dry, it muſt be lenified with moiſtners, ſuch people muſt abſtain from ſalt meats, and all drying things, and avoid the eaſt wind, Let them eat moiſt and ſucculent things, as Rear Eggs, Capons, Pheaſants, Mountain Birds, Kidds fleſh, new Cheeſe unſalted, freſh water fiſh caught in gravelly places, Milk, Broth, Cheries, Prunes, Pomegranats, Figgs, Melons, Succory, Endive, Lettice, and like things, ſmall drink, if they drink wine at any time, let it be allayed with water, and eſchew all violent motion; if their bodies be coſtive, let them rather uſe cooling moiſtening Clyſters, than Purgations.

So much for the four ſimple qualities annoying the Brain, which things well obſerved, I may be more brief in the other four temperaments, as conſiſting of theſe compounded; for if the Brain be infeſted with two peccant qualities, as too hot and moiſt, or two hot and dry, in ſuch compound temperaments, ſuch things as we have exhibited to mittigate either quality, are to be uſed, ſo far as one doth not im-

pede the alteration of another. If of two qualities, one is more predominant than the other, and more affect the Brain, we must proportionally more oppose the stronger; but to return to our purpose, and say something of compound temperaments, as well as of simple.

6. He which hath a Brain too hot and moist, must fly all moistening and heating things, refreshing himself with cold and dry things; for such the North wind is good, the South wind hurtfull: cold dry odours are most fit for them, as *Saunders*, *Rosewood*, *Eglantine*, &c. *Lotions* made of cooling drying herbs decocted; unctions with cooling drying oyls, as oyl of *Myrtle-berries*, of *Cammomil flowers*, oyl of *Hony*, oyl of *Roses*.

7. Brains hot and dry in excess, must decline hot and dry things, and recover themselves with cooling moistners, avoiding the East wind: Let them be most commonly bare headed, and choose their habitations (if they may) in a cold moist Region, near some river; let their lodging-Chamber be a low room, paved with Tyles.

Towards

Towards ſleep let them anoynt their heads with oyl of *Violets*, or of *Water-Lillies*,; cold moiſt ſcents are moſt advantagious for them, as of *Mullein*, *Nightſhade*, *Roſes*, *Violets*, *Water-Lillies*, *Willow leaves*, &c.

8. Perſons afflicted with brains too cold and moiſt, (to which diſtemper moſt Students are incident) have a very weak *Memorative faculty*, for of the four primary qualities, *Humidity* and *Frigidity*, are moſt noxious to *Memory*, but *Frigidity* moſt of all; yet the Brain is more facilely and ſpeedily cured of theſe diſtempers, than of the others, becauſe the Brain (of the ſeven principall Members) is naturally moiſt, cold, and humid, ſo that hot and dry things applyed to qualifie its intemperateneſs, are leſs dangerous. To thoſe things which are ſeverally delivered before for help of cold moiſt Brains, theſe things may be added, all hot and dry things, as *Aromatical ſpices*, Nutmegs Ginger, Cynnamon, Powder of Euphorbium, Zedoarie, *&c.* Of Herbs, Balme, Marjerome, Watercreſſes, Hyſope, Tyme, Piony, Elecampane, *&c.* In Conſerves. Of food,

Food, Sparrows, Partridges, Turtles, Larkes, Pheaſants, Capons, Weather-Mutton, and Goats-fleſh, *&c.* Sack drunk temperately. Alſo Conval Lillies diſtilled with ſtrong wine, the quantity of a ſpoonfull drunk, is ſingular againſt all infirmities of head or Brain, proceeding from a Frigid or humid cauſe, doth Vivifie the *Memory* and *Sences*, and exhilerate the heart: Conſerve of Roſemary flowers is of like virtue. After meat it is good to eat Conſerve of Quinces, Anniſeeds, or Cynnamon in Confects, or Coriander ſeeds boyled in vinegar, and afterward Confected. Heating drying Odours yield much comfort, ſuch as is exhaled from *Lignum Aloes*, *Styrax*, *Muske*, *Civet*, *Ladanum*, *Bettony*, *Nigella*, *Roſemary*, *Lavander*, &c. It is alſo very profitable to anoynt the Temples once a moneth with *Partridges Gall*, till it penetrate. *Frication* of the head in a morning faſting with courſe clothes perfumed with *Frankincenſe*, as alſo much and frequent Exerciſe, is very beneficial. Moiſt humours may be ſometimes expelled from the head by *ſneeſing powders*, amongſt which *Nut-*

megs

megs challenge the first place; *Betony* rubbed to powder, and snuffed up into the Nostrils, provoketh sneesing without any offence, but is onely to be used the stomake being empty. Oyl of *Tyles*, or *Oleum Philosophorum* (as some call it) tepified, and anoynted on the hinder part of the head, and uppermost rackbones, doth wonderfully restore *Memory*, decayed by a cold or humid cause. To conclude, all cold moist food and sauces, are hurtfull, no lesse noxious is moist air, and cold morning, evening, or Nocturnul seasons, especially to lie out all night in the open air.

9. Such as are oppressed with too much coldnesse and dryness of Brain (to which qualities most aged men are subjected) must eat frequently a little at a time, nourishing themselves with *humective* dyet, such as heateth moderately, as *Rear Eggs*, *New butter*, *sweet Almonds*, *Filbirds*, *Pine-apple-kernels*, *Chesnuts*, *Pistachioes*. All nourishing meats, and sweet things, as *Lyquorice*, *Hony*, *Sugar*, *Raisins*, *Conserves* of *Borage* and *Bugloss*, *Cytron peel Preserved*. Strong sweet wine, as *Muskadine*, *Ipocras*,

cras, drunk temporately is moſt reſtorative for old folks, and cold and ſickly perſons, more efficaciouſly Gold (made almoſt red hot in the fire) quenched therein, doth marvellouſly reſtore and exhilerate the heart. Concerning this matter, *Roger Bacon*, a famous Philoſopher, in his Treatiſe of old age, hath this ſtory; *An ancient husbandman* (ſaith he) *wearyed with plowing, and thirſty with his hot labour, drank water of a Cytron colour, and after he had greedily ſwallowed the ſame, was changed both in complection and ſtrength like one of thirty years of age, poſſeſſing more excellent d'ſcretion, memory and underſtanding, than ever he enjoyed before, from which time he lived eighty years in the Kings Court.* *Bacon* who reciteth this thought, that water or liquor received its yellow Tincture from Gold, as he there teſtifieth. Moreover to anoynt the hinde part of the head, neck, ſtomake, belly, feet, (and other parts of the body, if you pleaſe) with *Oyl of Lillies or Cammomil*, is very beneficial. The anſwer of *Pollio* doth notably inſtruct us how profitable *Wine* and *Oyl* are to conſerve

health,

health, who having attained to the age of an hundred years, and asked by the Emperour *Auguſtus* (as *Pliny* relateth) *by what means he had preſerved vigour both of minde and body to that age?* replyed, *By wine within, and oyl without.* Baths made of Decoctions of hot and moiſt hearbs are moſt uſefull, as alſo hot Odours, but all things moiſt and cold are to be avoided. The conveni-enteſt time of Studie for old men, is when their brain is moderately warmed with wine, or meats of good nutriment; then the *Idea's* of Notions do as it were bubble and erect themſelves, whereby Invention is exacuated; for *Phantaſie* pertaking of corporeal quality, is excited by meat and Drink. It is uſually ſeen at firſt ſitting down of Gueſts to a banquet, deep ſilence occupieth them all, but after their brains are tepified with Spirits of Wine and good meat, their Fancies are elevated, and all the company begins to prate.

This may ſuffice for recovery of debilitated *Memories*, when no diſeaſe is contracted.

CHAP.

CHAP. VII.

Of Diſeaſes of the Brain.

IF *Memory* be ſo far impaired, ſome diſeaſe enſueth, recourſe muſt be had to *Phyſick* as to the laſt refuge, wherein nothing is to be undertaken without a *Phyſitians* advice; for though there be many medicines found in approved Authors, whereby a very much decayed and languiſhing *Memory* may be reſtored, yet it is unſafe to rely wholly upon ſuch written directions: ſo long as *Memory* doth proſperouſly diſcharge its Office, according to the innate temperament of the Brain; yea though declining ſomewhat from temperateneſſe, there muſt be a totall abſtinence from *Phyſick*, becauſe Nature often accuſtomed to *Phyſicall* remedies, will alwaies expect them, when interrupted, and ſo become remiſſe in undergoing its charge; ſo true is that common *Proverb*,

Naturæ

Natura ſonos fruſtra medicina fatigat.

In health, they do abuſe
Nature, who Phyſick uſe.

But now it is high time to contract ſails, and put this work into a Harbor, concluding with *Horace*,

Vive, vale, ſi quid noviſti rectius iſtis,
Candidus imperti; ſi non, his utere mecum.

FINIS.